

BAPTIST LEADER

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This Month

■ No need is more challenging than that of the rural church. The importance of maintaining places of worship, preaching services, and Sunday schools in the rural field cannot be overestimated by the denomination; and it would be tragic to underestimate the opportunity there. Nevertheless, too many church houses have been abandoned by Baptists, or left without trained leaders. As a result, Baptist young people have grown up and drifted away from the churches, or have turned to the denomination that seemed to offer an adequate program in their locality.

One happy solution of the problem of trained leadership for the rural church has been found in the formation of the "four-church" Zane Parish. Its story is told by Paul Judson Morris, Executive Secretary and Director of Promotion of the Ohio State Convention.

■ Teachers in the children's division—in fact, all teachers—will find the picture interpretation (inside cover) of this issue most helpful in preparing their Christmas lesson.

■ If any teachers or pastors desire to secure colored reproductions of the picture on the opposite page, they may be obtained through The American Baptist Publication Society according to these sizes and prices: 17¼ x 22 in., \$5.00; 15 x 18 in., \$3.50; 9 x 11¼ in., \$2.00.

Next Month

■ You should not miss the story in the Church-of-the-Month feature.

■ Dr. Earnest Cadman Colwell will tell how recent discoveries have brought us closer to the original text of the New Testament books.

■ The Senior Adviser of a great high school will discuss the question "Can Christians Face the Facts about Alcohol?" Also, help for the expanded period from Lottie May Cobb. . . An old Latin canon and instructions for teaching it to juniors by Miriam Drury. . . Plans for the ungraded school given by Eleanor Van Gilder.

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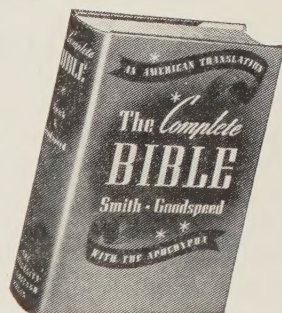
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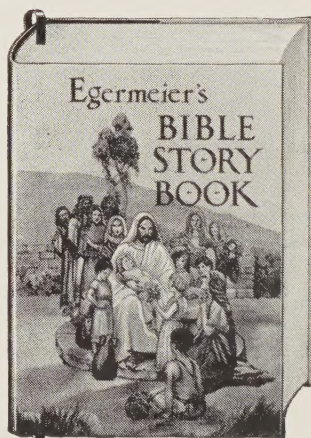
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Baptist Leader

OF INTEREST TO BAPTISTS

■ Dr. R. G. Shell, since 1938 pastor of the Second Baptist Church of Chicago, has been elected Secretary of the Illinois Baptist State Convention. Dr. Shell began his new work Sept. 15. His active participation in convention activities has given him a splendid preparation for this important task.

■ We are still hearing enthusiastic reports of the Young Married People's Camp conducted this past fall by the Southern California Baptist Convention at Thousand Pines Baptist Assembly Grounds. One hundred and thirty-two were enrolled. In view of the fact that the entire idea was new and this camp session the very first, that attendance was highly gratifying.

■ Rev. Phillip Lee, pastor of the Chinese Baptist Church, Chicago, has resigned his pastorate to become Program Director for the China Christian Broadcasting Company. Mr. Lee left for China a few months ago, and does not expect to return to this country.

■ Rev. Oliver H. Sisson, for the past seven years associate secretary of the American Baptist Foreign Mission Society, has accepted a unanimous call to the pastorate of the First Baptist Church, Burlington, Vt. For seven years Dr. Sisson was a missionary in Burma, for two years he served with the Board of Missionary Education, and for nearly seven years he was pastor of the First Baptist Church, Wilkesburg, Pa.

■ Certain utterances of the World Council of Churches, which met last July, are worth keeping in mind. Consider especially these: "War is an evil and non-Christian method. . . No decision secured by force of arms will be just. . . Out of the evil forces thereby set in motion more evil is bound to come. . . For the Christian to accept a counsel of despair when difficulties increase and chaos threatens, is to deny faith. . . Prayer is the supreme energy of the Christian."

■ Miss Marion Brawn, after rendering splendid service at the Second Baptist Church, Holyoke, Mass., has become director of religious education and pastor's assistant at the First Baptist Church, Melrose, Mass., of which Rev. Wallace Forgey is pastor.

■ "Youth of America, Make Your Choice!" This was the subject of an address at the young people's session of the Massachusetts Baptist Anniversaries. The address was made by Rev. Herbert Gezork, who now is studying at Andover Newton Theological School. Mr. Gezork formerly was General Secretary of the German Baptist Youth Union, Berlin.

■ The Chicago Baptist Institute is to have a new home. The contribution of more than two hundred Negro and white Baptist churches has made possible the purchase of a building at 3816 S. Michigan Boulevard. The Institute is a center for the training of Baptist leaders of different racial and nationality groups. Dr. H. M. Smith is its dean.

■ The Temple Baptist Church of Los Angeles, Calif., has modernized its Sunday school facilities and equipment. Dr. Ralph Walker is the pastor.

■ The Venice Church (Calif.) has enrolled fifty-five of its members as Ambassadors. These Ambassadors have pledged themselves to visit at least one person (new or inactive) each week. This visitation program will continue for six weeks. Rev. Russell Asbury is the pastor of this church.

■ Dr. Karl M. Bowman, director of psychiatry at Bellevue Hospital, has announced that the Research Council on Problems of Alcohol, affiliated with the American Association for the Advancement of Science, will make, during the next two years, "an attack on alcoholism and the alcoholic psychoses as thorough as that launched by public health agencies against tuberculosis, cancer and other diseases."

The study will include a critical survey of all work done to date on the effects of alcohol upon the individual. This phase of the project will be under the sponsorship of the Department of Psychiatry of the College of Medicine, New York University. The New York Psychiatric Institute, with the financial assistance of the American Philosophical Society, is investigating the toxic factors in alcoholism. The Dazian Foundation for Medical Research is financing research on the rôle of alcohol in liver cirrhosis.

Dr. Bowman declared that the objective of the council was to discover the causes of alcoholism and better methods for its prevention and treatment.

■ The Men's Class of the First Baptist Church, Fall River, Mass., has observed its twenty-fifth anniversary. Dr. Arthur I. Connell, who spoke at the first meeting of the class on his experiences in Europe at the outbreak of the World War, was the speaker on this anniversary occasion.

■ Rev. Gerald M. Kendall, Ph.D., has resigned the pastorate of the Central Falls Baptist Church, R. I., to become University Pastor at the University of Nebraska, Lincoln, Neb.

■ The New York Baptist State Convention has a Committee on Equitization of

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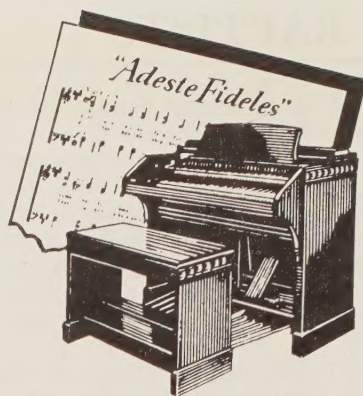
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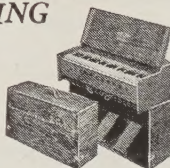
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OF INTEREST

Pastors' Salaries. This committee, of which Rev. Ward B. Hurlburt, First Baptist Church, Albion, N. Y., is chairman, has conducted a significant investigation. It has discovered that in upper New York state there are 129 Baptist pastors who receive a yearly income that is between \$300 and \$850.

For the 535 Baptist pastors in upper New York state, the average income is only about \$1,000 per year. Barely one quarter of the ministers receive \$1,800 or more per year. Fifty per cent receive between \$850 and \$1,800 per year. This leaves twenty-five per cent who receive from their churches an annual income of less than \$850. These facts clearly indicate that many of the ministers are receiving less than a living wage. The situation in other states probably does not differ greatly. In the interests of justice and Christian brotherhood, something should be done to improve this situation.

So far as New York state is concerned, it has been found that in order to bring the salaries of all Baptist pastors up to a minimum of \$900 a year, a fund of \$40,000 per year would be required. The other ministers are desirous of helping and are contributing generously, but the contribution of so large a sum is beyond their ability. Until a satisfactory solution is worked out, the available financial aid is being distributed to those ministers in greatest need.

■ Laymen should inform themselves concerning the work of the Ministers and Missionaries Benefit Board. Church members, by a little thoughtfulness, can insure their pastors and denominational workers against dependent old age.

■ We liked this letter in *The Scroll*, weekly news bulletin of the Central Baptist Church, Hartford, Conn., Dr. John N. Lackey, Pastor: "I did some thinking after I heard the budget of our church read last week. Sometimes I have had a notion that people don't like to give money, but that is wrong. Most people like to give, and wish they could give more, when they see the money being used for something good. And that is just how it is used in our church! Every item in the budget points to some good work being done. For a long time I have wished that I could make a bigger pledge. If it is good to give some, it must be even better to give more. Anyway, I'm going to try it. Just wait until Pledge Sunday and you will see!"

■ Rev. Robert H. Beaven, son of Dr. Albert W. Beaven, President of Colgate-Rochester Seminary, has been called to the pastorate of the First Baptist Church, Waterville, Me.

TO BAPTISTS

■ Rev. O. A. Pendleton, Jr., has been installed as pastor of the Gethsemane Baptist Church, Philadelphia, Pa.

■ The First Baptist Church, Worcester, Mass., was organized in 1812. Much of the early growth of the church, both in numbers and in influence, undoubtedly was due to great leadership; and especially to that of Dr. Jonathan Goings. He began his long service as pastor in 1815 and led the church until 1832, when he resigned to become the first Corresponding Secretary of The American Baptist Home Mission Society, which he was largely instrumental in founding.

In more recent years the church has had the inspiring leadership of Dr. Lemuel Call Barnes, Dr. Allyn King Foster, Dr. William R. McNutt, and its present pastor, Dr. Thomas Sherrard Roy.

In 1937 the church building was undergoing extensive alterations and re-decorating in preparation for an elaborate celebration of its 125th anniversary. In the midst of these preparations, the building was completely destroyed by fire. Undaunted by this disaster, the church soon laid plans for another and greater structure. A new site, commensurate with the latest plans, was selected and construction was begun.

With impressive services extending from September 10 to October 1, the new church has been dedicated. Among the distinguished ministers participating were Dr. Harry Emerson Fosdick, of Riverside Church, New York City, and Dr. George A. Buttrick, President of the Federal Council of the Churches of Christ in America.

The large building is of modified colonial style and is so situated that its beautiful spire may be seen from a distance. The nave, the gallery and the choir afford a seating capacity of approximately eight hundred.

A large parish house furnishes accommodations for the church school. It is well equipped to enable the church to carry forward its many and varied activities. On the dedication program appear the following, thought-provoking words:

"We have rebuilt the temple. It marks the completion of our plans, but not the fruition of our hopes. For our ultimate hopes are concerned with spiritual ends—the work that this building will enable us to do for the kingdom of God. With a place of worship that induces reverence, and a parish house adequate to a full program of educational and recreational activities, we would see every life grow in grace and in the knowledge of our Master."

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5 And it shall be ^{as} when the harvest-
man gathereth the corn, and reapeth the
ears with his arm; and it shall be as
he that gathereth ears in the valley of

^{ch. 5, 26.}
^{10 Or, regard}
^{my set}
^{duelling.}
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■ Rev. G. Elton Harris, after a successful pastorate in Needham, Mass., has become pastor of the First Baptist Church, Peru, Ind.

■ Harold E. Fey, writing in *The Christian Century*, gives this sound advice: "The one way the world has to get peace is for peaceful nations to organize peacefully to localize conflict, stop war by continuous mediation and then to organize the world to prevent its repetition."

■ This year the January Book, telling of the denomination's work throughout the world, will be entitled *The Spectrum*. It gives promise of being the most interesting and informing of the series. Copies will soon be on sale in every church.

■ The Mt. Carmel Baptist Church, Los Angeles, Calif., of which Rev. Frank H. James is pastor, has dedicated a new building. This beautiful and commodious structure replaces the old building which was destroyed recently by fire.

■ Rev. Ivan B. Bell, active in young people's work in California, is now pastor of the First Baptist Church of Whittier, in that same state.

■ Rev. Fred M. Judson, formerly pastor of the Grace Baptist Church, Tacoma, Wash., has entered upon his work as pastor of Trinity Baptist Church, Santa Monica, Calif.

"Let me thank you for sending me copies of your October BAPTIST LEADER. You have given a fine report of my message in Atlanta, for which you have my grateful thanks. Let me voice every best wish for you and your associates in your immeasurably important work. More and more may God bless you all and enable you to be an ever-increasing blessing."—Dr. George W. Truett, Pastor, First Baptist Church, Dallas, Texas

"For some time I have intended to write to express my personal and keen appreciation of the many improvements which I have found recently in our denominational literature. The BAPTIST LEADER is really on a par with any publication in the secular field as far as looks, make-up and general attractiveness is concerned. The contents are without question, excellent. Keep up the good work."—Gordon S. Broholm, Baptist layman, Detroit, Mich.

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groups get copies. It is full of splendid ideas covering all the phases of the church program. Keep up the fine work and I am sure the good news will spread and the subscription list will grow. Our church thinks that A. B. P. S. material is far superior to anything else we could get."—Dwight Moody Bahr, Pastor, First Baptist Church, Waukesha, Wis.

"I want to thank you for the picture, 'Christ on the Mountain,' in the September number of BAPTIST LEADER, and for the very fine article on 'Religion and Democracy' in October. Mr. Muste's article makes clear the several fields in which religion might operate. In this connection I am wondering whether some of us as Bible teachers and ministers do not deny our Lord when we so circumscribe him and his teaching (his ideals, principles, standards and purposes) in so many of life's relationships. Somehow we have few plans and determinations for making his ideals and standards of life real in the market place, in our banks, our classrooms, our court-rooms, our legislative bodies and in our daily contacts with our fellow men. We never have tried very much to make the Golden Rule an inner purpose and a guide in all of life. As Christians we have learned how we may have His spirit and love in our hearts, but because of our spiritual rigidity and lack of ethical idealism we are not yet willing to surrender our cherished systems of economic and social inequalities to the influence of his grace and the standards of his life and teachings."—Joseph G. Masters, Teacher of Men's Bible Class, First Baptist Church, Omaha, Neb.

"I am more than delighted with both the content and the arrangement of BAPTIST LEADER. I feel that we have something that we can push successfully with our constituency. This morning one of our Seattle pastors was in my office and he could not say enough in praise of the LEADER."—Victor N. Witter, State Director of Christian Education, Washington.

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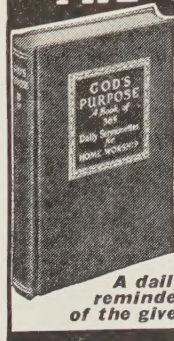
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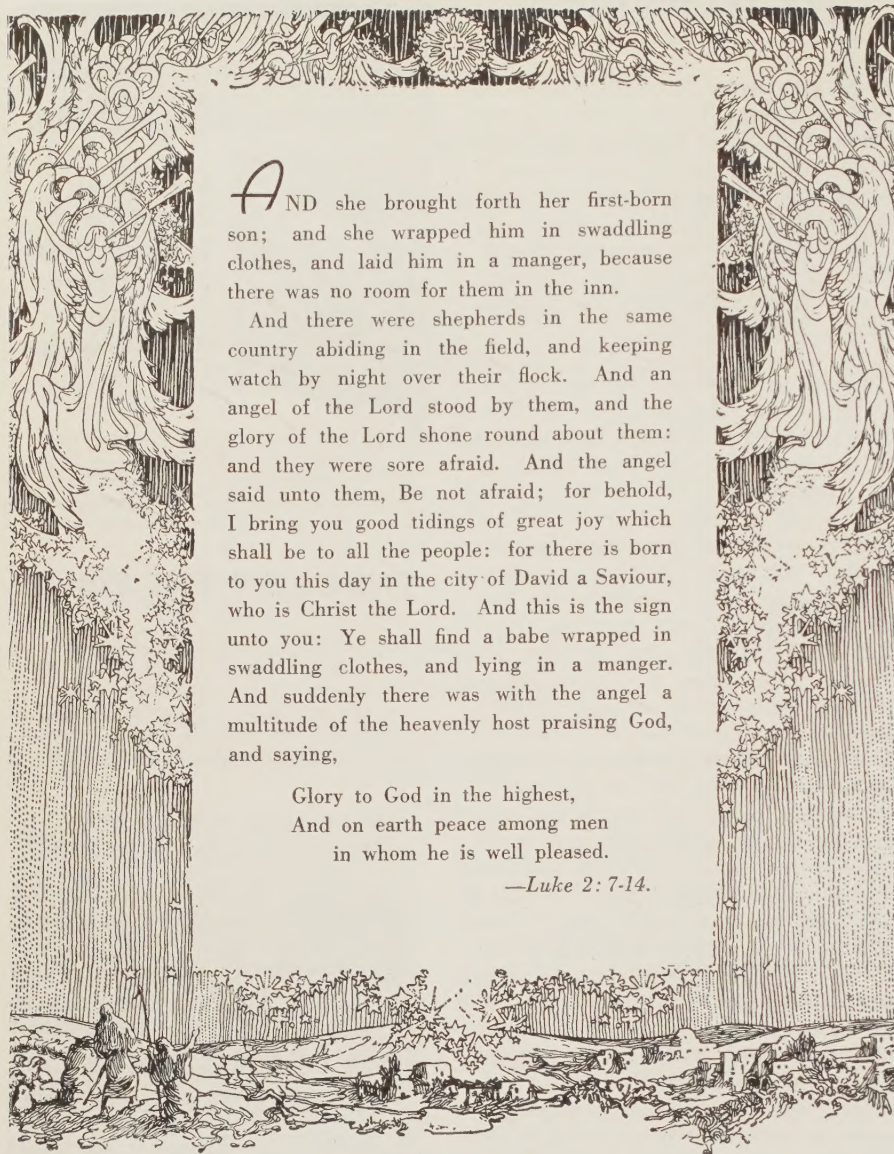
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AND she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth peace among men
in whom he is well pleased.

—Luke 2: 7-14.

The Hope of the World

By LUTHER WESLEY SMITH

*Executive Secretary, The American Baptist Publication Society;
formerly pastor First Baptist Church, Columbia, Mo.,
and First Baptist Church, Syracuse, N. Y.*

IS this not the most beautiful story in the world? We never tire of its telling. We thrill to the pictures that it paints upon our imaginations: "Lovely Bethlehem, choiring angels, wondering shepherds, worshipping Wise men, and all the poetry with which we have embroidered our adoration of Mary and her babe—these are there." tenderly beautiful story!

But this is only a part of the story. Here is the other side of it: "Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and slew all the male children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men." Fear, force, murder—death to infants in their mothers' arms! Nothing beautiful there! Hard, cruel facts! That is why someone has said: "The angels did not have it all to themselves . . . the Christ-Child was not born into a soft and easy world. He had a narrow escape in lovely Bethlehem. Not only humble shepherds welcomed him, Herod was waiting for him. The cynicism and brute force of the world that never wanted any Christ-Child to grow up tried to stamp him out while he was young."

This part of the story is not beautiful. But the hope of the world is not in the telling of the beautiful part of it only. I think sometimes we forget this important fact. We read of shepherds who sought out the babe in swaddling clothes. We sing our glad carols of the Saviour's birth. We think of the Wise-men who brought him their precious gifts. We dramatize the story in our Christmas pageants and plays. Inwardly we have a comfortable feeling that we understand and have caught for ourselves the true meaning of Christmas.

The hope of the world is not in the story as read and known, but in "the Holy Child grown up on to Holy Manhood despite a Herod." What chance was there for a Christ-Child to grow up in a hostile world? What chance that he could conquer any of the brutality of life? What could he do in his short span of years to change the world?

For he was to live to be only thirty. Greed and pride and self-righteousness in the heart of his enemies, and fear in the heart of Pontius Pilate saw to that. They put him on a Cross, but from that he came down and went out into the Heart of the World. But they did not crucify him soon enough. Even before they had completed their plans to take him, his quietly spoken words had defeated them; his gospel was on its way to change the world.

Today we have to deal with facts as hard and brutal as the slaughter of the innocents by Herod. Will some of us

Baptist Leader

lightly toss off our lips on Christmas morning this greeting: "A Merry Christmas and a Happy New Year"? Listen to these lines by Alleean Lemmon, the eighteen-year-old daughter of a minister:

Bold, blunt headlines scream from the sky,
"Murder! Suicide! War!" they cry,
Red as blood or the bow on the holly
(This is a world of madness and folly).
Black as ignorance, how they leer!
*A merry, merry Christmas and a happy
New Year!*

Toy shop windows, crowded and gay;
How can I wait for the happy day?
Cozy firesides, friendships sweet,
Rich, dark puddings and dainties to eat;
And down the alley is an old, old man
Digging crusts from a garbage-can,
Raking with his skinny claws; his dim
eyes peer—
*A merry, merry Christmas and a happy
New Year!*

Waywardly snowflakes flicker down,
Softly they mount on the winter ground.
Wrapped in warm furs, we'll sleigh
thru the sleet,
Laugh at the cold (bitter cold on bare
feet!)
Shout at the blustering wind with delight;
We'll be warm in our beds tonight;
How can we help if some hearts fear?
*A merry, merry Christmas and a happy
New Year!*

To contemplate the suffering and need of the poor; to know of those who have full granaries while others are growing white and weak for want of food; to hear the rumblings of more and terrible wars where men throw reason and conscience and love into the discard and become beasts, carrying millions to death, as they blaze away with their deadly weapons; to see victor and vanquished alike go down into the same pit of chaos; to look out upon a world (which might be a neighborhood) torn and bleeding and devastated by the greed of nations all clamoring and grabbing, each for itself—how strange and unreal in the face of this brutal selfishness seem the beauty and glory of the child in the manger and the heavenly choirs singing, "Peace on earth, good will to men."

The question is—despite the cold and cruel facts of the world as we know it, despite the cynical, unscrupulous Herods of today, despite complacent selfishness, racial prejudices, national greeds: Is it still possible for holy childhood to grow into holy manhood? For therein lies the hope of the world! Can the Christ enter into the hearts of little children today and live there, despite our modern Herods?

My friend, Earle Jackson, spoke wisely when he said: "When God gave the

world his gift supreme he gave a *child*! Men have preferred other gifts—riches and ritual, power and prestige, intelligence and institutions, security and self-realization." They receive that for which they pray, be it good or ill, but they cannot win the greatest gift—the Kingdom of Heavenly Living—without the spirit of a child.

The hope of the world today is not in capitalism, communism, or socialism. Nor is it in education or in business. It is precisely where it was 1939 years ago—in holy childhood grown up into holy manhood, in spite of every evil force that would kill the Christ-spirit in children and in men. For, what the children of this generation *are and become*, the World of Tomorrow will be.

We have not stated the whole truth, however, when we say: "The world moves forward on the feet of little children." The world *does* move forward on the feet of little children, *guided by adults*. We who are teachers and parents should lay that to heart. How does it happen that young men grow up to think it is thrilling and glorious to go to war, that nations by brute force and murder may impose their wills on other nations in matters of dispute? How does it happen that our children grow up with such deep and unreasonable race prejudices? I recall a friend of mine telling how her daughter came home from her first day in grammar school in Boston with her arm around the neck of a little colored girl and the colored girl's arm around hers. The mother was shocked—horrificed. The child wasn't; she was just doing the natural, loving thing. Said Jesus who was the child we adore—"Except ye be born again and become as a little child"—in your thinking—"you cannot enter the Kingdom" of Heavenly Living. As the twig is bent, so grows the tree; we bend the twig.

Even God "could not give his divinest gift without human aid." It was a holy family into which Christ was born and in which he grew to manhood. Though we do not worship Mary, we do well to honor her. "Only the best of mothers are the mothers of the best of men."



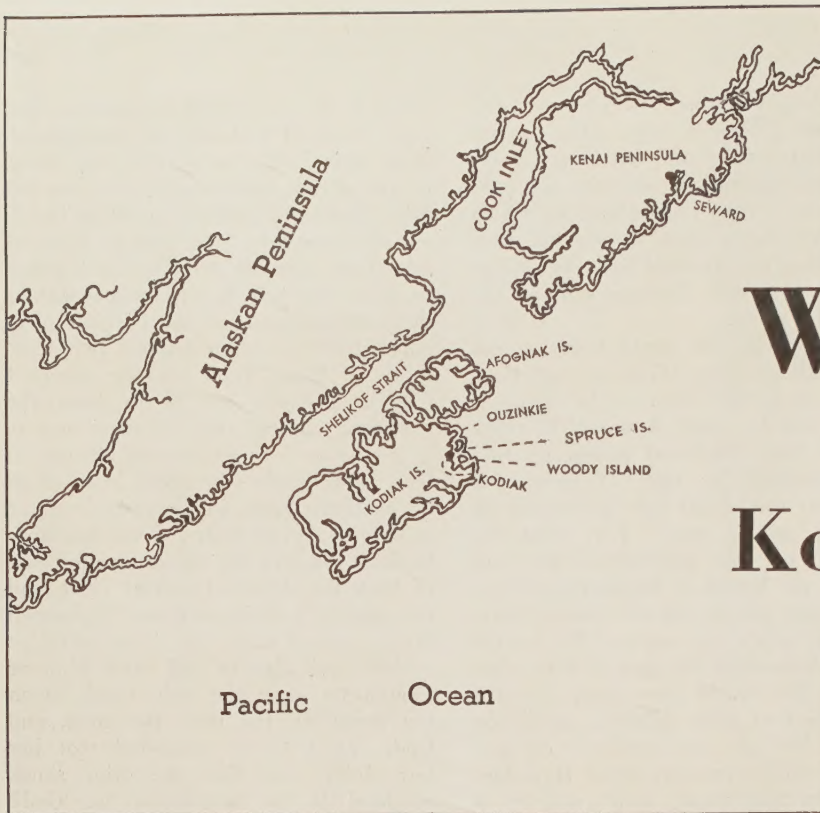
There is no holy childhood growing into holy manhood without holy parenthood. How can a child achieve a vital sense of the divine fatherhood if he has not first discovered godlike qualities in his earthly parents? How will he learn to take God into his thoughts and plans, to pray through his problems with a deep consciousness of the Father's presence, if he has never learned that technique of living from praying parents?

If a growing lad is to have the prophetic passion and "summon men to a righteous crusade—even though it lead to Golgotha—he must learn it at his mother's knee, in his father's shop; in helpful service to friend and neighbor he must discover the redemptive purpose of God, the depth of earthly need, and the glory of a divine mission." Susannah Wesley called each one of her children to her each day to talk with him, as though he were the only child, about the beautiful, the true, the good, and God. Is it to be wondered that her boy John was the one who shook England to its foundation for God? Susannah Wesley's home was a very humble one—but a holy one.

Jesus grew up in one of the humblest of homes, but it, too, was a holy one. The holy home is any home—poor or rich—that is suffused with Christian purpose. The holy home is the surest cradle of Christlike character—the Hope of the World. Is yours a holy home? Can the Christ-spirit come into the hearts of the children in your home and grow in them there, in spite of the hard and cruel facts of every-day life?

This is not time for a cheap optimism; neither is it an hour for despair for those who recall the ways of God with men. As the Christmas season approaches, let us remember his name is Emmanuel—"God with us," in the presence of his Son; that we have the ministry of his Holy Spirit; that God is not without resource; that there are children growing up in our Christian homes who shall be prophets of the new day; that the very stars in their courses fight against wrong; that as we share with God in the Christian nurture of childhood we shall not only learn the art of victorious living, but we shall build on earth the surest foundations of that enduring structure that will make earth heavenly and fulfil our hope, and the angels' song—"Peace on earth, good will to men."

"O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!"



What We Are Doing in Kodiak, Alaska

By ALICE W. S. BRIMSON

*Executive Secretary,
The Woman's American Baptist Home
Mission Society*

HAVE you been way up to Alaska three times?" someone asked me. "Well, no, not 'way up,'" I replied. "Twice I went 'way up' to Kodiak, but once I went only to Juneau and that is quite different." For Juneau, the capital city in southeast Alaska is three days by boat from Seattle, while to go to the town of Kodiak on the island of Kodiak in southwest Alaska is a much longer trip. We must travel three more days on the large boat to the town of Seward. There we transfer to a small boat which sails about every ten days in summer and once a month in winter to carry all mail and supplies, and in from three to six days this will bring us alongside the Kodiak wharf.

"Were the Eskimos as interesting as they look?" I am often asked. Eskimos live much farther north and above the Arctic Circle. The native people throughout a large part of Alaska are Indians, and in southwestern Alaska they are from Aleutian stock.

"Isn't it very cold?" is another frequent question. The southern seacoast of Alaska is not as cold in winter as New York or Chicago for it is washed by the Japanese current which gives a very equable climate. This section of Alaska is damp with a great deal of rain in summer and snow in winter.

Alaska has beautiful scenery, mountains snow-seamed with higher snow-capped ranges peeking over from behind. These and the many rocky or mountainous islands are spruce covered all the way to the shore line which is washed by the blue ocean. Waterfalls

and rivers abound; glaciers fill the valleys, breaking up into little icebergs. These are every shade of blue, blue-green and green. A glacier with iceberg studded ocean in front, snow-covered mountains behind, spruce forests on the side gives an impression which can never be forgotten.

Alaska is full of interest as well as beauty. Whales and salmon in the sea, game animals on land, sea-gulls, eagles and song-birds keep the traveler enthused. The wild flowers are so large and colorful and abundant that Alaska might be called the flower lovers' paradise. Towns run out on stilts into the sea or scramble up steep mountain sides.

It was in 1886 that W. E. Roscoe, a school teacher in Alaska, brought to the Baptist women of New England Alaska's great need for a place where care might be given to dependent, neglected children. The Woman's American Baptist Home Mission Society responded at once, and in 1891 the first orphanage building was erected, with Mrs. Roscoe in charge as missionary. This was not on Kodiak Island but on exquisite little Woody Island, about two miles across the channel from Kodiak.

When the beautiful Golden Anniversary building burned in 1937 the need of a place for the care of dependent children seemed almost as great as ever. It seemed very wise not to continue the work on this isolated island where mail and supplies and help had to be transported across an open channel from Kodiak town. So a new site was secured

two miles out of the town on Kodiak Island, in a tract of land the people knew as the Potato Patch. Here in the summer of 1938 three frame houses were constructed and the old Baptist Orphanage became the Children's Homes, a part of Kodiak Baptist Mission.

Each home has an independent family averaging twelve children with their missionary "house mothers." In one cottage they have a father, too, for Mr. Chamberlain who is in charge of the homes, lives there with his family.

Of course the boys and girls help with the work as they do in every family, especially in the country. The older boys milk and recently each pair of boys who milk were given a calf for their own possession. In the summer the boys help to clear, plow, and do all the many things which make it possible to grow potatoes, carrots, turnips and the other produce needed for the winter.

The girls help with the house work. They have good meals in their cozy little dining-rooms. These girls are learning to be fine housekeepers.

When school opens, the children are taken to town each day in the farm truck.

On Sunday there is Sunday school in a little chapel in the basement of the McWhinnie Cottage and in the evening the older ones may go in to town to church.

Who are these children? Almost all of them are part Aleut and part Russian, Scandinavian, or American. The girl most decidedly Indian in appearance will tell you her name is Patsy Sullivan.

You may guess the nationality of her father.

Some of the children were brought to the home by fishermen fathers after the mothers had died. Sometimes the father pays what he can toward the care of his children. A few of the children were sent to us by the territorial judge because of a parent in jail. Some were waifs with no known parent. Because of our Baptist work they have happy homes, almost as normal as their own homes could be were they privileged to live with loving parents.

In the town is the ugliest little Baptist church anywhere to be seen. Kodiak long has been allocated to Baptists, but until 1936 this building represented the entire effort of our denomination to establish a religious work there. Then through the generosity of a church in New York State a minister and his family were sent to Kodiak. Mr. Riley soon filled the building for services and for Sunday school classes the people spilled over into the little parsonage and filled that too.

Now in 1939 we face a great responsibility. With the exception of a Russian Orthodox church, which has no program of Christian education and makes no effort to connect religion with morality, ours is the only church these people have. Our government is starting to build a naval base in the harbor; \$8,750,000 has already been appropriated. Building is starting. Every boat brings new people to the town. In a few weeks the population has increased from six hundred to one thousand. Next summer one thousand sailors will be stationed here. Later they expect two thousand. Saloons are increasing rapidly. Two restaurants have been opened. Still the Baptist church is a small, ugly little shack. Will our denomination face its responsibility in this challenging mission field?

There is still another part of Baptist work in Alaska. A fourth cottage was provided for the Children's Homes. This has been located on little Spruce Island, very close to Kodiak Island and twelve miles from the town. It is in the town of Ouzinkie which boasts of a cannery, and a store with some three hundred people living around its pretty bay. The Abby Gun Baker Cottage is not only a home for twelve children but it is also a Christian Center for the town. Here a missionary and her helper have established a Sunday school and hold children's meetings, a mother's club and 4-H clubs, not only for their own children but for all the community. In a year this center has become a force for Christ and Christian living in a town which had nothing of the kind before the missionaries made it possible.

This is Baptist work, the entire response of Northern Baptists to the need of America's last frontier in a far-away part of Alaska.



THESE BUILDINGS OF THE KODIAK BAPTIST MISSION ARE HOME TO THE CHILDREN



HOUSE MOTHER, MISSIONARY HELPER AND CHILDREN OF MCWHINNIE COTTAGE



PATSY SULLIVAN AND ELEANOR NECKEGEROFF



THESE SILVER SALMON WILL BE CANNED AT THE KODIAK BAPTIST MISSION FOR USE DURING FUTURE MONTHS. MOST OF THE FRESH MEAT SUPPLY IS FISH

In Union There Is Strength

By PAUL JUDSON MORRIS

Executive Secretary and Director of Promotion, Ohio Baptist Convention



1. ARK SPRINGS BAPTIST CHURCH
2. BLUE ROCK BAPTIST CHURCH, ORGANIZED IN 1822
3. ROCKVILLE BAPTIST CHURCH, HIGHEST IN THE STATE
4. PARSONAGE AT ARK SPRINGS

5. CHURCH GROUP AT BLUE ROCK, SEPT. 3, 1939
6. CHURCH GROUP AT ARK SPRINGS, SEPT. 17
7. HOME-COMING DAY AT PLEASANT VALLEY, SEPT. 10
8. ROCKVILLE HOME-COMING, SEPT. 17

FOUR RURAL BAPTIST CHURCHES FIND NEW LIFE AND OPPORTUNITIES
THROUGH FELLOWSHIP AND COOPERATION

HIGH on a ridge in southern Ohio stands a little country church, a part of a growing Baptist work. Convinced that the only hope for struggling rural congregations is cooperation with near-by members of the denomination, this Ark Springs group and three other Baptist churches formed in 1936 the Zane Baptist Parish in the Zanesville Association of Ohio. They felt that by contributing jointly to the support of a minister they could secure a man who would be able to lead them into greater spiritual enrichment and community service. The four, Ark Springs, Pleasant Valley, Blue Rock and Rockville, therefore called Rev. H. A. Miller as pastor.

The oldest of these churches, Blue Rock, has served its community for 117 years. It dedicated its first building in 1828 and erected the present meeting-house in 1854. Next came the Pleasant Valley congregation. They organized in 1832 and first met in their present house of worship in 1867. Rockville followed in 1844 and located on the peak of the highest hill in its Rural Dale area. Ark Springs, founded in 1853, settled in 1891 on the ridge described by a Columbus newspaper as "The Rim of the World."

Pleasant Valley now reports a total membership of 101; Blue Rock, 40; Rockville, 39; and Ark Springs, 141.

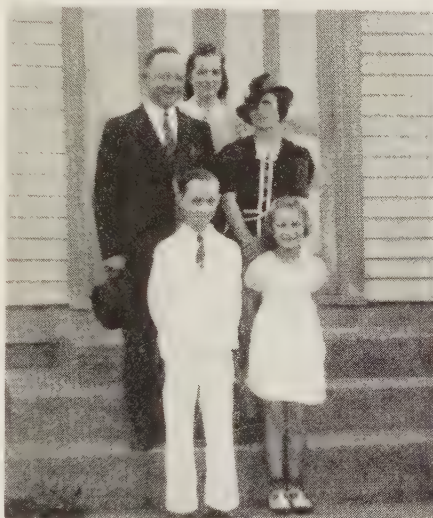
The four churches meet together for an all-day service at least twice a year. These home-comings attract great numbers, and Mr. Miller feels that they give to the Parish a sense of oneness. Also, at these union gatherings the people hear outstanding leaders of the denomination. For example, Dr. W. H. Bowler, for fifteen years Executive Secretary of the Council on Finance and Promotion of the Northern Baptist Convention, and Dr. C. H. Stull, for eighteen years Director of Evangelism for the Ohio Baptist Convention, spoke at a recent one.

Mr. Miller's knowledge of rural life and understanding of farm people enable him to minister to the whole community. For example, when representatives of the County Grange and county farm agents decided to attempt to resurrect the farm organization in this locality, they enlisted the aid of the pastor. He immediately began an intensive campaign to reawaken interest in the Grange. He called on farmers who were not members and gained their support. He also brought back old members whose enthusiasm had lagged. Now, through his and the county men's efforts, the Grange carries on an active program, and Mr. Miller enjoys working on its projects. Another branch, a Farmers' Institute, has grown out of this group, and the minister also took part in its formation. It conducted an especially fine program during November, with good speakers who discussed subjects of common interest; exhibits and a poster contest.

At one time it seemed as though the community would lose its rural high

school, for the state revoked its charter. Mr. Miller, therefore, joined with other local leaders and formed a much-needed P. T. A. This organization then managed to revive interest in school affairs and to develop a better understanding of mutual problems. The church and the school cooperated in November in holding a Prince of Peace contest.

In most rural sections the people depend upon their church for much of their social life, and this holds true in Zane Parish. When the congregation at Pleasant Valley saw its rural school abandoned for the consolidated township school, it immediately purchased the building for social activities. The Recreation Club then organized to fill a need in the lives of the young people and meets every month in this Commu-



REV. AND MRS. H. A. MILLER AND THEIR CHILDREN. ALTHOUGH THEY LIVE IN THE PARSONAGE OF THE ARK SPRINGS CHURCH, THEY SERVE THE ENTIRE COMMUNITY NOW INCLUDED WITHIN THE BOUNDS OF A FOUR-CHURCH PARISH

nity Hall. During part of each evening, the boys and the girls participate in debates, plays, contests, development of hidden talents, and for the remainder of their meeting they enjoy less formal recreation. Ladies' Aid and missionary groups meet each month in two of the churches for a day of fellowship together. During the winter, the difficulty of traveling on icy roads, some of them over hills, prevents many of the women from enjoying any other form of social life.

However, the Zane Parish does not confine its ministry to the social and the material needs of the community. It places above all else the obligation to meet the spiritual needs of its people. No Sunday is too stormy, no hills too icy, to stop Mr. Miller from piloting his car from church to church and bringing a challenging Christian message to the people waiting for him. When the roads become too slippery in the winter, one

of the two services of the day is held in the afternoon. But during the summer he preaches twice on Sunday morning, allowing fifteen minutes to drive nine miles, often a difficult feat on these winding roads. Many times, the Sunday schedule completed, his speedometer registers from sixty to eighty miles of travel for the day. Mr. Miller reports that there never seems to be any problem about persuading people to stay for church, for more come for the worship service than attend Sunday school.

In 1937, an outstanding revival service in the Ark Springs church resulted in twenty-four baptisms and three others coming in by letter and experience. During Mr. Miller's pastorate, the four churches have gained sixty new members, and in each church missionary giving and interest have increased steadily and gratifyingly.

One sometimes hears the criticism that rural churches do not use well-trained Sunday school leaders. The Zane Parish disproves this statement. The Ark Springs church conducted a very successful training school for teachers. This benefited not only their own workers, but also the entire community, for three other denominations cooperated. Rockville enjoyed a most successful vacation church school this past summer. One church is blessed with an abundance of school teachers who use their talents to carry on and improve the Sunday school.

The pastor and his family live in a beautifully located parsonage near the Ark Springs Church on "The Rim of the World." Mrs. Miller teaches a class of young people in the Ark Springs Sunday school and accompanies her husband to the other churches. The three children also share in the activities of the parish. The older daughter, Ellen Mae, although only fourteen years of age, is an accomplished pianist and serves both in the church and the community. In a very true sense Rev. H. A. Miller is a Baptist bishop in this large rural area. A missionary from China who recently spent a furlough in Ohio visited frequently and spoke often in the churches of the Zane Parish. Many times she commented to the Executive Secretary of the State Convention on the superior leadership and the preaching ability of the pastor of the Parish.

The conviction grows in our Northern Baptist Convention that to secure the future of the denomination, the rural and village churches which form so large a part of the Convention somehow must be conserved and given the strongest possible leadership. One need only look into the life of any city church to discover that a large percentage of those now carrying burdens of responsibility were first led to Christ and given their early Christian training in some rural or village church like these in the Zane Parish.

“Who carry musi

The First Great Christian Hymn

“The dark blue of an Italian night was studded with sparkling stars that seemed to be twinkling with laughter at the pranks of a lively group of gay young fellows. The song of the revelers passed down the street and died away. The little city of Assisi slept in quietness on the slopes of the Apennines.” Young Francis of Assisi had everything: fine lineage, happy upbringing, good looks, gallant manners. His father was a wealthy cloth merchant and Francis dressed accordingly. His curly chestnut hair topped black piercing eyes, a patrician nose, perfect teeth and a short black beard. He was forever in the streets with his companions, compelling attention by his extravagant dress and his boisterous singing that sounded far into the night.

This was the troubadour age in Italy and Francis was a true example of the troubadour spirit. But just as he was about to start on travels leading, as did the wanderings of his father, to the ends of the then-known earth, something happened. He fell ill, the result of his reckless way of living. While convalescing the young man wandered out to see the mountains. In the presence of their quiet majesty a new life dawned, and he returned a different man. At a riotous banquet he, silent now and taunted by his erstwhile companions, exclaimed: “I am thinking of taking a wife more beautiful, more rich, more pure, than you ever could imagine.” When he explained that his bride was to be Lady Poverty his family and his companions cast him out, shouting, “Pazzo! Pazzo! Madman! Madman!”

Angrily they threw him into the street, they pelted him with stones and with mud, they blindfolded him, but, understanding of spirit, tender of heart, practising renunciation to the uttermost, he went fearlessly on his new way to be the servant of all. He became a missionary to central Italy, to Spain, and to Damietta in Egypt. He was an eloquent preacher in cathedral or chapel.

He was unsparing of himself and eighteen years of exhausting service caused his breakdown and near blindness at the age of forty-three. To give him relief, the doctor came to sear his forehead with a white hot iron! Seeing him approaching, Brother Francis exclaimed:

(The hymns quoted in this article are from *The New Church Hymnal*, by Dr. Smith.)

Who carry music in their heart
Through dusky lane and wrangling
mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain
repeat.

From *The Christian Year: St. Matthew's Day*, by John Keble.

“Brother fire, you are beautiful above
all creatures;
Be favorable to me in this hour;
You know how much I have always
loved you;
Be then courteous today.”

The fire irritated the wound on the forehead and it became worse. Plasters and salves were applied and incisions made, but to no avail. In the fall of 1225, the hottest autumn in the records of Italy for five hundred years, Francis, prostrate in a large cell of reeds in the monastery garden, was dying. One day an ecstasy of spirit seemed to possess him. There poured forth from his lips his “Cantic to the Sun,” not all at once, but phrase by phrase, an ever growing torrent of song. For example, when word came that a bitter dispute between civic and church authorities had been settled, he sang:

“And all ye men of tender heart,
Forgiving others, take your part,
Alleluia! Alleluia!
Ye who long pain and sorrow bear,
Praise God and on Him cast your care.
O praise Him, O praise Him!
Alleluia, alleluia, alleluia!”

Later as Francis grew steadily weaker he breathed:

“And thou, most kind and gentle death,
Waiting to hush our latest breath,
O praise Him, Alleluia!
Thou leadest home the child of God,
And Christ, our Lord, the way hath
trod,
O praise Him, O praise Him!
Alleluia, alleluia, alleluia!”

He went to his death, singing, Saturday, October 3, 1226, as the sun was gliding over the crest of the mountains.

Why are St. Francis and his Cantic to the Sun so vital in the estimate of hymns? Because this was the first

Christian hymn. While thousands preceded it, written in Syriac, Greek, Latin, Spanish, they were liturgical, theological, and in the classic language of the church, not in the vernacular of the people.

Francis might have written in ecclesiastical Latin but he chose to write in Italian.

“Altissimo, omniportente, bon Signore,
Tue son le laude, la gloria, et l'onore,
Et ogni benedictione,
A te solo se confano,
Et nullo homo e degno di nominarte.”

What a hymn is this “Song of the Creatures”!

“All creatures of our God and King,
Lift up your voice and with us sing
Alleluia, alleluia!
Thou burning sun with golden beam,
Thou silver moon with silver gleam,
O praise Him, O praise Him!
Alleluia, alleluia, alleluia!

“Thou rushing wind that art so strong,
Ye clouds that sail in heaven along,
O praise Him, Alleluia!
Thou rising morn, in praise rejoice,
Ye lights of evening, find a voice,
O praise Him, O praise Him!
Alleluia, alleluia, alleluia!

“Thou flowing water, pure and clear,
Make music for thy Lord to hear,
Alleluia, alleluia!
Thou fire so masterful and bright,
That givest man both warmth and light,
O praise Him, O praise Him!
Alleluia, alleluia, alleluia!”

The music, a chorale from the Cologne Gesangbuch, *Lasst Uns Erfreuen*, is as noble and a singable tune, at the very forefront today in new hymn-books and with many congregations. To hear it sung antiphonally and in unison, with or without descant, becomes a thrilling experience. To complete the “Cantic” one should study a good copy of Giotto's masterpiece, “St. Francis Preaching to the Birds.”

Other Hymns by Founders of the Faith

“The day of resurrection,
Earth, tell it out abroad;
The passover of gladness,
From death to life eternal,
The passover of God.

n their heart"

From this world to the sky,
Our Christ hath brought us over
With hymns of victory."

The above stanza is from the Divine Liturgy of St. John Chrysostom and St. Basil the Great. For over a thousand years it has been used continuously by Greek and Russian churches at midnight before Easter. The congregation holds unlighted tapers in readiness, a cannon is fired, tapers are lighted, drums and trumpets sound, the priest intones "Christos Anesti!" "Christ is risen!" and then immediately follows the singing, through fifty stanzas, of the Golden Canon of John of Damascus, the first stanza of which is quoted above.

"Jesus, refuge of the weary,
Treasure of the spirit's love,
Fountain in life's desert dreary,
Saviour from the world above,"

is the Good Friday hymn of Savonarola, the martyr who was hanged in the square in Florence. Preacher, reformer, denunciator of Pope Alexander VI, of the clergy, of the licentious Florentines, he lashed out fearlessly at the sins of his day.

"A Mighty Fortress Is Our God," by Martin Luther, is characterized by Dr. Moffatt as the "greatest hymn of the greatest man in the greatest period of German history." Carlyle likened it to the "sound of Alpine avalanches and the first murmur of earthquakes." "God Almighty's grenadier march," the "Marseillaise of the Reformation," the "spiritual and national tonic of Germany, administered in those dolorous times, as doctors would administer quinine to sojourners in fever-haunted marshes,"—all these tributes glorify these resounding phrases of Luther.

John Calvin banished from his Auditoire at Geneva vestments, organs, stained-glass windows, and four-part singing, but encouraged unison singing of the French chorales, built for him by Louis Bourgeois of Paris, whom he summoned to his side in 1552 to encourage congregational singing, organize and train children's choirs, and edit the Genevan Psalter. From this classic song-book come such tunes as "Old Hundredth," "Old 124th," "Toulon," "Donne Secours," "Old 42nd." Calvin's hymn follows:



By H. AUGUSTINE SMITH

"I greet thee, who my sure Redeemer art,
My only trust and Saviour of my heart,
Who pain didst undergo for my poor sake;
I pray thee from our hearts all cares to take."

Nearly all religious reforms have been ushered in by singing, and the call of our missionary task was sung the round world over at the beginning of the nineteenth century. So also was lay evangelism under Moody and Sankey. In all the world there are close to one-half million Christian hymns.

Women as Hymn-Writers

Women always have sung their joys and sorrows, beginning with Mary and her "Magnificat," and reaching devotional heights in such hymns as "Take My Life and Let It Be"; "My God, I Thank Thee, Who Hast Made"; "Jesus Calls Us, O'er the Tumult"; "Nearer, My God, to Thee"; "Just As I Am, Without One Plea"; "There Were Ninety and Nine"; "Day Is Dying in the West"; "Still, Still with Thee"; "O Zion, Haste."

The Contribution of Youth

Youth is conspicuous in the hymn-book, with John Milton leading the way, writing at the age of sixteen while a schoolboy at St. Paul's, London:

"Let us with a gladsome mind
Praise the Lord, for he is kind!"

Joseph Grigg wrote at the age of ten:

"Jesus, and shall it ever be
A mortal man ashamed of thee?"

Canada is represented by two teen-age girls, Anna Coghill who in 1862 wrote "Work, for the Night Is Coming," and Mary Edgar who contributed in 1928 "God Who Touchest Earth with Beauty."

Young men just over twenty wrote the following hymns: "My Faith Looks Up to Thee"; "Lead On, O King Eternal"; "O Where Are Kings and Empires Now?"; "I Would Be True"; "My Country, 'Tis of Thee."

The American Saga

American history opens with song, the "Salve Regina," intoned by Columbus and his sailors as they set foot in the western world. The first book printed in America was a song-book, the *Bay Psalm Book*, produced by the Harvard College Press in 1640. The first real hymn written on this side of the Atlantic, "I Love Thy Kingdom, Lord," was penned in 1800 by Timothy Dwight, president of Yale.

Throughout crises in American history hymns have flourished. During the "Roaring Forties" (1840-1850) when the plow, the reaper, the telegraph, the sewing-machine were transforming life in home and on the countryside, and the covered wagon was a western empire on the march, there sounded:

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime."

In this same decade the war with Mexico drew from James Russell Lowell a vehement protest that we had no clear right to go to war with our neighbor on the south. From this protest, "The Crisis," we sing:

"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light."

The Civil War was vocal with marching and camp-fire songs such as "Tramp,

Tramp, Tramp the Boys Are Marching," "Tenting Tonight," "When Johnny Comes Marching Home." Such songs overshadow the hymnody and poetry of this period and strongly affected many of the hymns written. For example, "Mine eyes have seen the glory of the coming of the Lord," called by Kipling the "Terrible Battle Hymn of the Republic," envisions the army of the Potomac camped on the lowlands "in the evening dews and damps" and "the watchfires of a hundred circling camps."

To celebrate the Christmas of 1862, which seemed to Longfellow a travesty of what Christmas should be, the poet wrote sadly:

"And in despair I bowed my head;
'There is no peace on earth,' I said,
'For hate is strong, and mocks the song
Of peace on earth, goodwill to men.'"

And this unsung fourth stanza:

"Then from each black, accursed mouth
The cannon thundered in the South,
And with the sound the carols drowned
Of peace on earth, goodwill to men."

A little later, against the background of the Gettysburg battle-fields and the siege of Vicksburg, Rev. Joseph H. Gilmore, while supplying at the First Baptist Church, Philadelphia, wrote "He Leadeth Me, O Blessed Thought."

Two years after the war, with the anger of the South and the nagging of the North still acute, and with no Lincoln to guide to an amicable settlement, Edward Rowland Sill wrote:

"Send down thy truth, O God;
Too long the shadows frown,
Too long the darkened way we've trod,
Thy truth, O Lord, send down.

"Send down thy peace, O Lord;
Earth's bitter voices drown
In one deep ocean of accord
Thy peace, O God, send down."

In 1893, Katharine Lee Bates, of Wellesley College, started for Colorado and with each mile of shining rails leading into the West, a new and forceful national hymn began growing. The "spacious skies" over the great lakes, the "amber waves of grain" of the prairie states, the "purple" of the continental divide, the "alabaster city" of the World's Columbian Exposition in Chicago helped to build her "America, the Beautiful" and lead to the inescapable climax of her song, "from sea to shining sea."

Hymns of the Twentieth Century

In Newton, Mass., there met in 1924 the Annual Older Boy's Conference of the Y. M. C. A., a feature of which was an electric torch over two feet high, built like a Roman flare. During the

convention this torch was started on its way to the boys of Massachusetts and Rhode Island, with three messages in its handle. Two were greetings from the two governors, and the third was an appeal to the boys for loyalty, brotherhood, chivalry and courage. Carried from town to town by relay runners, through rain, sleet, fog and snow, never once did it slow down nor its light go out in the 534 miles of its journey. Like runners of the Persian Empire the boys triumphed over all hazards. Dr. Allen Eastman Cross wrote the following hymn in description and honor of the Relay Race:

"Pass on the torch, pass on the flame;
Remember whence the glory came,
And eyes are on you as you run,
Beyond the shining of the sun.

"Lord Christ, we take the torch from
thee;
We must be true, we will be free,
And clean of heart and strong of soul,
To bear the glory to its goal."

Most American of hymns is "Where Cross the Crowded Ways of Life," for it is lower east side New York in the days when Frank Mason North trod those streets as a home missionary, and earlier when Police Commissioner Theodore Roosevelt, taking the reports from Jacob Riis of the debauchery, strife, violent and creeping death in Mulberry Bend, Hester and Pell Streets, and Five Points, cleaned up those sections and opened new vistas for women and children. Read this picture of life as Frank Mason North found it:

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears.
From paths where hide the lures of greed,
We catch the vision of thy tears."

Americans have written and are writing hymns, many notable ones, during this twentieth century. Witness to this statement are the following:

"God of Grace and God of Glory," Harry Emerson Fosdick.

"Rise Up, O Men of God," William Pierson Merrill.

"God of the Nations," Walter Russell Bowie.

"This Is My Father's World," Maltbie Babcock.

"Joyful, Joyful, We Adore Thee," Henry van Dyke.

"O God, Whose Love Is Over All," John Haynes Holmes.

"Thy Kingdom Come," Frederick Lucian Hosmer.

"Are Ye Able, Said the Master?" Earl Marlatt.

From St. Francis to Phillips Brooks is a span of nearly six hundred years,

yet how alike those two men were in their love of truth and their flaming utterance of it, in their enjoyment of children and youth, in their devotion to Christmas. As we remember Brother Francis for his "Cantic to the Sun," so we are grateful to Phillips Brooks for his three Christmas carols: "Everywhere, Everywhere, Christmas Tonight," "The Earth Has Grown Cold with Its Burden of Care," and "O Little Town of Bethlehem." The last was written after his first trip to Palestine in 1865 when he spent Christmas in Bethlehem and was set to music by his organist and Sunday school superintendent, Lewis Redner.

In the spirit of Christmas read the following mosaic¹ pieced together out of twenty different carols:

Traveler, o'er yon mountain height,
see that glory beaming star! It brings
the promised day of Israel. See, it
bursts o'er all the earth and darkness
takes its flight. Lo, the Son of God is
come to fill the whole world with
heaven's peace!

The world in solemn stillness lay, in
the meadows underneath the hill, the
shepherds watched their flocks. And
while they watched their sheep, the
angel of the Lord came down and said:
"Fear not, for to you in David's town
this day is born the Saviour, who is
Christ the Lord. Peace on the earth,
goodwill to men." Lo! his star is shin-
ing above the stable where the angels
sing! Hark, what a sound, and too
divine for hearing! Is it the music of
his people's prayer? It is the herald
angels singing to proclaim: Christ is
born in Bethlehem. The Lord is come
to rule the world in truth and grace.
Come all ye shepherds, ye children of
earth. Hasten to Bethlehem's stall; to-
gether we will go and bow down before
him. He is in the manger now. Hark!
a voice from yonder manger, soft and
sweet. It is the little Lord Jesus. There
was no crib for his bed, so Mary laid
her child lowly in a manger where the
stars in the sky looked down where he
lay.

Angels, we have heard on high singing
sweetly through the night. The shep-
herds watched their sheep, but angels
watched over Jesus while Mary held him
to her heart.

There were three lights that night:
the star above the darkness crystal fair,
the foremost angel's garments flaming
white, the baby's circled hair.

From the eastern mountains came the
Wise-men, seeking Jesus. Onward
through the darkness of the lonely night
the dreamers came, Melchior, Balthasar,
Caspar, following the flame of a star.
But the way did not seem shadowy or
long, for it was brightened by a dream
and a song. It was worth the journey-
ing, for they found their dream, a King
and a Friend!

¹ Prepared by Mildred H. Hall, Attleboro, Mass.

The Pulpit Committee GOES TO WORK

By CHARLES DURDEN¹

THE loss of a pastor, in most cases, is a calamity for the church. It is a blow at the permanency of its work in the community, and a serious disruption of its normal life and activity. The church, in consequence of it, suffers a distinct loss of prestige.

Under the undesirable conditions of candidating which exist, worship often becomes a sort of apostolic procession; and the sermons preached, notwithstanding all desire to the contrary, become more of an exhibition than of a deliverance of the Word of God. Say what you will about it, we are none of us happy about the situation. Ministers are never comfortable or at their best when placed under the necessity for showmanship, nor are congregations greatly edified by it.

The necessity, however, is upon us. The pastorless church, accordingly, chooses a Pulpit Committee and charges it with the serious purpose of finding the man whom God has chosen. We must ever bear in mind that the choice is God's, and we must remember, above everything else, that it is for us to discover the mind of the Spirit.

It is a great honor to serve upon the Pulpit Committee, but it is a greater responsibility. Woe unto the church whose committee does not realize this!

The committee becomes bewildered by the many names which are presented to it. Usually it will accept as true those recommendations sent in by brethren known to it. Sometimes, indeed, distance lends enchantment, and the committee casts its eyes to the far-off horizon.

After the names of all but a few of the candidates have been eliminated, the task of the committee becomes a delicate one. Eternal issues are involved here; not only the happiness of a pastor, but the continued peace of another church. Information must be gathered, references need to be verified, and the temperament and personality of each candidate analyzed. Only a thoughtless or unwise committee will blunder carelessly into the life of another church. Every committee should know that even the most diplomatic inquiries concerning a pastor may disturb his happy relationship with his church.

No thorough investigation should ever be made of a pastor until the committee

has eliminated every other candidate from consideration. It should be sure, so far as it has gone, that he is the man. When this is decided, the committee may seek first-hand information, quickly, tactfully, and always in a way which will give no offense. No approach should be made to the man himself until the committee is ready to go further. The committee may hear him preach, in his own church, but it should not reveal its presence to the worshippers and seldom to the pastor himself.

Under the system practised by our denomination, the principal factor in making a selection is the Holy Spirit. Properly, it is never a race between two men for a position. It must ever remain a matter of the mind of God concerning

a particular man. No self-respecting committee will ever put two or more men in competition, nor will any self-respecting pastor ever become a party to such an unholy thing.

All about us we hear cries of discomfiture from the brethren in the ministry. In their distress over this undignified, unspiritual race for place and work, they have sometimes asked that the denomination set up and operate machinery which would facilitate pastoral changes. In a democracy like ours, that difficult step doubtless would lead to other and more grievous difficulties. Unquestionably our fathers were right in believing that men might have the leading of the Holy Spirit. That leading is available today. One cannot believe that under the inspiration He gives, a pulpit committee would play one man against another, or disturb a dozen men in their fields while seeking to find a suitable pastor.

Therefore let no pulpit committee forget, or shut its heart against, the guidance that has been promised.

WHY I AM A TITHER

By PAUL S. JAMES²

AT one of our prayer meetings a short while ago, five of our young men gave their testimony to the joys of honoring the Lord with their substance. They recently had been given their first jobs. With their first money they entered into covenant with Christ, and were bringing at least one-tenth of their earnings into the treasury of that organization which represented for them their primary part in the work of the Kingdom—their church.

This is our hope, that Christian youth in these times of economic hurricanes will anchor themselves to Christian stewardship. One learns it when young. Hundreds of tithe dollars have passed through the channels of our church from one young woman who is on a salary, but she developed the stewardship sense when she had only a few cents to give.

I am a tither, first of all, because I was taught to be.

I had a package of tithers' envelopes before I had anything to put in them. My pastor-father gave me fifty cents of his tithe money each week to put into my envelope. I soon generated enough pride to want money of my own, and to want to use it in as God-honoring a way as my dad used his. It was easy to learn the lesson, and I thank God that it was taught to me so well.

This allegiance to Christ through my church has come to be a part of my spiritual experience.

Mindful of the rich scriptural background for this practice of tithing, I continue it as an expression of my appreciation to God for making me a steward of the "manifold grace of God" (1 Peter 4: 10). To any who would say we can't afford to tithe, I would answer we can't afford not to tithe. "We love him because he first loved us." We operate under the law of love; love constrains us, and love delights to give.

Finally, I know what it means to a church and for the Kingdom.

God opens "the windows" at home, and opens "doors" abroad. It is not surprising, therefore, that the eighteen years during which the hearts of the people in my home church have been warmed to and by the practice of Christian stewardship in the storehouse way should have been the years of greatest growth spiritually and materially at the home base, and the years of greatest service in the white harvest fields abroad. With the confidence that the corporate group is led of the Spirit in carrying on the corporate work, our people have brought loyalty of life and means in response to God's love shed abroad in our hearts, and this loyalty has been blessed of God.

¹ Pastor-elect, Calvary Baptist Church, Pasadena, Calif.

² Pastor, Second Baptist Church, Auburn, N. Y.

The Gospel

IN MINIATURE

By FRANK B. FAGERBURG

Pastor, First Baptist Church, Los Angeles, Calif.

IT is the whole gospel in miniature. It is the one verse that nearly every church child and adult can repeat from memory when I name it. Every Christian would part most reluctantly and regretfully with any shortest verse of the Bible, but had we to lose all else, we would want to retain this.

Stop to think of the truths expressed or hinted here. All the essential doctrines of Christianity are declared—*The Love of God, The Incarnation, Salvation and Immortality*. "God so loved the world. . ." Men had believed in gods thousands of years before this, but such gods as they were! They were gods cruel to men, or jealous of men, or indifferent to men, or so far removed from men that they really did not count. Whatever man received from the gods he had to steal or wheedle from them. But here is the Christian portrayal of God who so loves men that he gives to them—gives sacrificially of the best he has—himself!

"God is love." It is the message men had waited for and longed for always. That is why it is snatched so eagerly once it is proclaimed—it answers some hunger native in man. After hearing the missionary's sermon on God's love, a poor African woman turned to her neighbor and said, "I always knew there must be a God like that."

"God so loved the world that he gave his only begotten Son." Here is the natural act which follows his love—he revealed himself. Always men had imagined God in hiding. It was the first business of deity to keep aloof, to elude the most diligent searcher. It is little wonder that Christmas is the happiest season in all the year. It is God's birthday in the world. So different from the ancient conception of the elusiveness of divinity—God invaded humanity and lived in Jesus.

A mother was telling her little girl about Christmas and how God in Jesus gave his Son. Said the mother, "Isn't it wonderful that God should give his only Son?" There came back the spontaneous reply from the child-heart, "No, it was just like God!" Of course it was; if God so loved the world, he had to give himself to the world so that men might understand him.

"That whosoever believeth in him should not perish." There is the message of salvation, pardon, forgiveness. The world always groaned beneath the dead-weight of sin, guilt and the sense of wrong. Whatever else the gospel proclaims, this is the dominant overtone: Christ is the world's Saviour from sin. In him is the joy of reconciliation with God, the joy of the restored relations of love long sundered by wrong.

Here is proclaimed the unqualified inclusiveness of the gospel—"Whosoever believeth." Religion has so often been a tribal, national or racial affair, but in Christ there is neither Jew nor Gentile, bond nor free, male nor female. That makes religion as broad as humanity, as deep as man's need, as high as God's love. However sinful, however warped and spoiled by wrong, however steeped in habit—"Whosoever." There are no exceptions.

And then the promise—"but have eternal life." However final death may seem, men have always risen above it, insisting that it is not all. This text but confirms what instinctively the soul demands. The text ends as it must end, beginning as it does: "God so loved . . . eternal life." It is impossible to imagine God loving his children, and then when they have developed a consciousness of that love and the character that follows, extinguishing their lives forever. Immortality is an inevitable correlate of the love of God.

How must man react to the Good News of these words? If "God so loved the world," so must we. There are values deep in men's hearts we cannot see or understand, but which must evoke our reverence and regard. A remolded social order awaits the acceptance of this little verse by the minds and hearts of men.

The second reaction is the missionary urge. If "God so loved the world that he gave his only begotten Son," then the world ought to know it. If you know and some do not, then you ought to tell them. The message of this central text of our faith has driven missionaries into every part of the world and made countless others faithful to support them.

The third reaction is in truth the first of all—"If God so loved" me, then

am I returning that love? That is the answer every individual must make for himself as he contemplates the infinite, sacrificial love of God. "God so loved" that he gave himself—have I so loved in return that I have given myself?

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

Any Suggestions?

BAPTIST LEADER's aim and constant effort is to be a true and acceptable spokesman "of the people, by the people, and for the people" of the Northern Baptist Convention. As far as possible, it is "made-to-order"—cut to the pattern—to supply the needs of the churches and the Sunday schools, as these needs are expressed by our devoted and faithful leaders.

Every letter, every suggestion, every idea (from whatever source) is welcomed and studied. For by these letters we know whether or not the magazine is speaking truthfully and wisely those things that belong to Kingdom Service.

If words of praise mean that BAPTIST LEADER is proving informative, helpful and inspirational to the readers, we are grateful; and there has been no lack of kind expression and appreciation.

But there are other words that always "ring the bell" in the editorial offices. These are the words of *constructive criticism*. For in this way the serious, thoughtful and watchful leadership of the churches voices warnings and offers advice. And let it be known that BAPTIST LEADER turns *listening ears* when such words are written or spoken.



DEACON EZRA ELATES

I wish to voice appreciation
Of all your fine cooperation
In boosting Baptist Leader;
It's just this kind of advocating
That sends the Leader circulating
To every Baptist reader!

Children's Leader

THIS WAY TO CHRISTMAS

By FLORENCE E. NORTON



IN a beautiful story of a small boy who set out to find Christmas, we who teach children are given a clue to a rich and spiritually satisfying Christmas experience for them. For the little lad found his Christmas through the kindly offices of thoughtful, sensitive people who put him in the way of discovering the true meaning for himself.

"Which way to Christmas?" was his query in his search for the real Christmas. Not in words, but in unspoken desire our children ask us the same question. And we, if we will but make the necessary sacrifice of time and thought, can show them the way. There are many ways to the simple, spiritual Christmas which is every child's rightful inheritance. The few suggested here any group of teachers may provide if they wish. The first is

The Way of Leisure

It is not possible to protect your pupils from the crowdedness and intensity of the modern Christmas season, but you can give them each week, during December, a little space of quietness and calm, of unhurried, happy doings in a place that speaks of Christmas in its true meaning. That little space of quietness is the hour your children spend with you each Sunday in December.

So that the Sunday hour may be a time of quiet happiness, plan first to share yourself with the children. If you have a small class, arrange to arrive early just to visit with your children and let them talk with you. Really listen to them when they talk. Let them tell you their Christmas plans. Find a book of Christmas stories, or poems to share with them before the session begins. If you are a superintendent of a department, plan to be free to talk with children who want to visit with you.

Refresh your own sense of the wonder of the coming of Christ by finding time to read again the beautiful Scripture nar-

atives. If you find new joy in Christmas through a deepened appreciation of its meaning, it will tell itself to your children and they, too, will have joy.

Whether your children are beginners, primaries, or juniors, keep your program simple. Sing only one new Christmas carol to the beginners; they would rather hear the ones they know. Teach but one new carol to the primary boys and girls and perhaps only one, certainly not more than two, to the juniors. Give them time to sing the old ones they love. Make the worship services for primary and junior groups simple, more informal, shorter perhaps.

A little flexibility in the program which will make it possible to grant a child's wish to "sing just one more carol" or hear an old, well-loved Christmas story again will add much to the happiness of the group.

Of all the ways that lead to Christmas there are two that most surely bring children to an awareness of the Christian significance of the Christmas season. And the first of these is

The Way of Happy Experiences

Perhaps we should qualify this statement by saying that by happy experiences we mean the kind of experiences which bring beauty, wonder, joy into a child's life.

The writer of a recent book tells of visiting in a beginners group just before Christmas. The beginners were bringing simple gifts for another group of children. They looked at the gifts and the teacher helped them to see imaginatively how the little recipients of them would enjoy them. One four-and-a-half-year old listening intently couldn't contain himself. With shining eyes he sat and clapped his hands with joy. This was a happy experience which brought to a child some of the meaning of Christmas as a time when God shared with man and man now shares with others.

Let Christmas begin early, the very first Sunday in December. Begin with the room.

First, the Room. Perhaps in your November workers' conferences you will spend a little time thinking about ways in which the room may be made to speak to the children of a Christian Christmas. We need to ask ourselves whether decorations which are like those used in the more commercial celebration of Christmas, red and green crêpe-paper festoons, figures of Santa Claus, tinsel, the gaily trimmed Christmas tree, help our children to gain a Christian conception of this great festival of the church.

A beautiful Christmas room was once found in a small church on the edge of town. On the window ledges were low bowls of Christmas greens, flanked on either side by tall, white candles. White candles were on the piano. On a table to the right of the worship center the children had set up a simple crèche. The worship table bore a bowl of holly and back of it hung a Nativity picture.

Let the children help to decorate the room. They may select the picture or pictures (not too many) they want to use; a small committee may help to buy the evergreen branches or holly and the tall candles that will add so much to quiet beauty.

More and more the crèche is coming into use in children's rooms. Even beginners can decide where to place the crèche and can help to set it up. Part of their Christmas joy will be in having the crèche. They will want to touch the little figures of the holy family, to take them out of their setting and put them back again. In a sense this experience dramatizes for them the Nativity story.

Primary children will enjoy arranging a worship center for the Christmas season. It can be as simple as a table placed before a wall-hanging of deep blue, white or green candles, and a Bible

(Please turn to page 23)

Worship for the King

A Pageant of Scripture, Carols and Pantomime

Arranged by EVA GARLAND

Characters

Mary and Joseph
Three Shepherds
Three Wise-men
Eight Intermediate Girls and Boys,
or less
Juniors, any number
Primaries, any number
Kindergarten Teacher and any number
of Children
Mother and Child (not absolutely necessary)
Leader (to read the Scripture)
Voice at the side (to read quotation of
O. T. prophecy. If preferred, may
be read by Leader).

Setting

Platform with manger toward the back (not too far) and somewhat to the side. Background may represent rude stable, or be decked simply with green boughs. There should be a light concealed in the manger. The head of the manger should be farthest from the audience, with low stools near the head for MARY and JOSEPH, who should be seated when the curtains are drawn back. If there are no curtains MARY and JOSEPH may enter from the back, walk up the aisle and take their places during the prelude.

LEADER should stand near the front of the platform, to one side. VOICE at the side, a short distance away and seated.

SHEPHERDS and WISE-MEN should be out of sight and enter from back of church, proceeding up the aisles.

Others taking part may be seated within the church, at back, or one side.

PAGEANT

PRELUDE.

CAROL. "O Come, All Ye Faithful." (Congregation will join choir and cast in singing all carols.)

PRAYER. (By Minister or Leader or one of the young people.)

LEADER. (Reads Luke 2: 1-7.)

CAROL. "O Little Town of Bethlehem."

LEADER. (Reads Luke 2: 8-14.)

CAROL. "It Came Upon a Midnight Clear."

LEADER. (Reads Luke 2: 15, 16.)

MUSIC (softly). "While Shepherds Watched Their Flocks."

(Enter SHEPHERDS, while music is being played. They walk swiftly down left aisle, going up to kneel before the manger in such a way that the manger remains within full view of the congregation.)

CAROL. "Silent Night."

LEADER. (Reads Matthew 2: 1-5.)

VOICE. (Reads Matthew 2: 6.)

LEADER. (Reads Matthew 2: 9, 10.)

(Enter WISE-MEN singing first verse of "We Three Kings of Orient Are." They go down the right aisle, going up to kneel before the manger on the side opposite the shepherds.)

LEADER. (Reads Matthew 2: 11.)

(WISE-MEN offer their gifts. SHEPHERDS and WISE-MEN may now arise and step back a little from the manger, to leave room for others who will come.)

LEADER. (Reads the hymn, "Christian, Lo the Star Appeareth.")

(MOTHER and CHILD approach the manger and kneel. Remain kneeling.)

MOTHER. "Lord Christ, my gift to thee,
A mother's loving heart
And toiling hands shall be."

(INTERMEDIATE group approaches. Each kneels as he or she offers his gift of love and service. Remain kneeling.)

FIRST. I have no gift of gold that I may bring;

I give my time in service to my King.

SECOND. My voice I pledge through all the coming days;

Its joy and cheer to be a gift of praise.

THIRD. Lord, when I call upon thy name,
Thy grace for me and mine to claim,
I will remember others there,
And make my offering of prayer.

FOURTH. Saviour, to sick and old as unto thee,

A healing ministry my gift shall be.

FIFTH and SIXTH. (Kneeling together.)

I give thee my whole-hearted loyalty.

And I will lay my manhood at thy feet.

SEVENTH.

I bring to thee, dear Son of God,

A promise for thy gift:

That where a weary people plod

And shadows never lift,

I'll help to make the story known

Of him whose mercy gave

His only Son, who left his throne

A wayward world to save.

EIGHTH. Dear Lord, I give my life to be
An empty vessel unto thee:

Emptied of self, for thee to fill

And use according to thy will.

JUNIORS. (Sing "There's a Song in the Air.") (If they are seated at some distance from organ or piano they may draw nearer quietly, sing, and then approach the manger. They kneel, one by one, offering their gifts of love and

service. These will have been decided on with the help of their teacher before the pageant is rehearsed; perhaps at the Sunday session. They may express their intentions of being good-natured when things go wrong, being helpful at home, being cheerful when disappointed, being kind to younger children, being thoughtful of older people, being happy in their work, being faithful in their play, or being truthful at all times. Remain kneeling.)

PRIMARY CHILDREN SING. ("Away in the Manger.")

(PRIMARY CHILDREN approach. Before reaching the manger they pause, looking at one another.)

FIRST. What can we give the baby Jesus? We haven't any fine gifts. But I do want to give him something.

SECOND. Mother says she would rather have my love than anything else I could give her. Perhaps the baby Jesus would like it best of all.

FIRST. Oh, I do give him my love.

OTHERS. So do I. And I. And I. I do, too. I give him my love, too. (Children kneel before the manger. Remain kneeling.)

FIRST. We have only our love to give you dear little Jesus.

SECOND. But we give you our very best. (BEGINNER TEACHER and CHILDREN approach and kneel.)

TEACHER.

Lord Jesus, I may never have

A fortune great,

A mighty name, or earthly power

To consecrate;

But this my offering shall be,

A task divine:

To lay the hands of little children

Into thine.

BEGINNER CHILDREN. (Sing "Little Baby in the Manger, I Love You.")

(SHEPHERDS and WISE-MEN kneel again. If, for lack of space it was necessary for some of the groups to move back from the manger after offering their gifts, they should stand near the SHEPHERDS and WISE-MEN until now when all should kneel.)

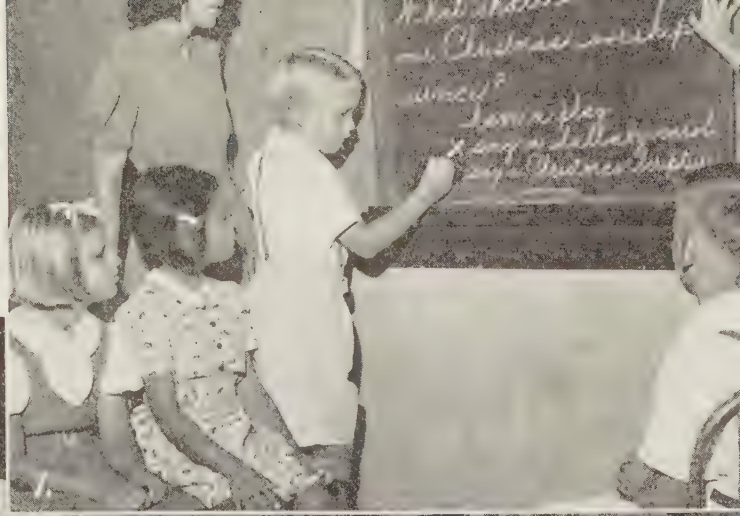
CAROL. "O Holy Night." (May be used effectively as a solo.)

LEADER. (Reads Isaiah 9: 6.)

CAROL. "Joy to the World." (Participants, choir and congregation may rise and sing first verse. Congregation and choir continue while participants leave platform in orderly fashion.)

NOTE. At all times the manger should be in at least partial view.

Swaddling Dolls for Christmas



THIS IS HOW WE DID IT

Arranged by Nan Heflin. Photographs by Ralph Berry

THESE CHILDREN HAVE BEEN ASKED BY THE SUPERINTENDENT TO CONTRIBUTE TO THE DEPARTMENT CHRISTMAS SERVICE. THEY CHOOSE TO LEARN A LULLABY CAROL AND DECIDE TO HAVE THE GIRL SINGERS CARRY DOLLS WRAPPED IN SWADDLING CLOTHES.

THEY SEEK INFORMATION AS TO HOW BABIES WERE SWADDLED IN JESUS' LAND.

MAKING THE FIRST STEP—A SQUARE OF CLOTH IS FOLDED OVER ONE CORNER AND WRAPPED FIRMLY ABOUT THE BABY'S BODY.

MAKING THE SECOND STEP—A LONG NARROW STRIP IS WOUND AROUND AND AROUND THE BODY AND THE END IS TUCKED IN SECURELY.

ON THE SUNDAY BEFORE CHRISTMAS THE CLASS SINGS ITS LULLABY CAROL AS ITS PART OF THE SPECIAL WORSHIP SERVICE.



The Children's Division Conference

Planning to Teach the Mission Study Units

By DOROTHY W. PEASE

THE teachers must be well prepared to guide a missionary unit of study. A project may be mapped out step by step by a department or by a pupil committee, but it must be guided by a leader who knows where to turn for source material, for work materials, and for new types of expression. If the principal of the department plans to guide the study, each teacher should be familiar with the book used, for they will direct activities arising from the study of the book.

The extent of the program will be determined to a large degree by the time allotted for missionary education. Missionary units are included in the graded lesson series, but in addition to these more general units most churches plan to have the different groups study the selected emphasis for the year. Sometimes the children have this special mission study during the latter part of the church hour; sometimes during the entire church service. Sometimes they meet during the week. In other places the regular lessons are rearranged so that a block of them may be omitted. Some leaders shorten the worship and use that time for missionary instruction. It is so difficult to teach two lessons in a one-hour session, however, that the use of all or a part of the church hour seems a better plan.

Each department principal should have at the conference, if possible, the materials which she plans to use during her course. Loaned materials, such as curios or figurines, may be listed for this conference in order that each teacher may know what is available. These may be rented from the depositories of the various mission boards or may be borrowed from a city art museum. *Missions* magazine is the best single source of pictures and stories about our Baptist work. *The National Geographic* colored pictures are invaluable for the study of different mission fields. All useful material should be clipped and filed by countries. Stereopticon lectures and motion-pictures are loaned by our Board of Missionary Education, 152 Madison Avenue, New York City. Send to the Visualization Department for a catalogue.

"Children and Their Toys Around the World," a set of eight large colored pictures with a short descriptive story for each one, will interest the beginners. The principal may be able to borrow a toy to show as she tells each story; for in-

stance, a Japanese friendship doll, a Mexican straw horse, an African drum, a model of an Eskimo dog, a pattern of a Chinese kite. *Zakki and a Puppy*, by Spriggs, is a delightful Eskimo story for this department.

Welcome House, the primary book, is the true story of a vacant house in New Jersey which became the home of a missionary family from Iran (Persia) during their furlough. There the children learned that there are missionary doctors, nurses, teachers and farmers and that their work takes them to our great cities, to the southern mountains and across the water. The teachers could very easily change the country to one having some Baptist work and could substitute names of Baptist missionaries for those in the story. The children may make a miniature "Welcome House" out of packing boxes, each class making one room and furnishing it (Teacher's Guide, pages 9 and 13). As each new missionary is introduced, a small doll may be dressed in the proper costume, or an appropriate picture may be cut out and mounted on cardboard with a brace so that it can stand near the house. In anticipation of the chapter, "Another First Day at School," the principal should have a list of things which could be sent to one of our home missionaries. *The Friendly Missionary*, by Nina Millen, may be used with this book to make even more vivid the work of our missionaries.

The junior principal, equipped with *Far Round the World*, the Teacher's Guide and other enrichment materials, will discuss with her teachers possible activities for the department. Instead of asking each teacher to guide his class through the unit in a similar manner, the teachers may be given different assignments and the pupils may select the activity which interests them. One group may work with Miss A., building a poster which shows what missionaries do (Teacher's Guide, p. 7). Another group may work with Miss B. on a book describing the work of different kinds of missionaries (pp. 23 and 26). Mr. C. may help a third group to make a series of peep shows or a moving-picture of missionary work "far round the world," while Miss D. may guide a fourth group in informal dramatization (pp. 10 and 34). Any third-year pupils who want to do something more advanced may write a short drama about a missionary doctor and make puppets to take the parts of

the doctor, nurse and the native patients. Another advanced project may be the construction of a series of dioramas of scenes on the mission fields. Directions for this construction may be secured from Walter K. Long, The Diorama School, Auburn, New York. "The Picture Map of the World," available in wall or notebook sizes, may be used with this course. Pictures of our Baptist work will be found in *The Spectrum*, the January reading booklet, or in old copies of *Missions*. These activities will be combined in a summarizing program to which guests may be invited.

No missionary unit would be complete which did not lead to expression in giving. The teachers should consider this and list needs which the pupils may meet. If a missionary or a foreign student is available, he will give excellent motivation to a giving project. Letters accompanying the gifts will assure the pupils of a thank-you and will lead to continued interest. Reference to this missionary should be made from time to time, even after the unit is finished, in the worship stories and prayers. One criticism of our mission study, even in adult groups, is that we study and work and pray for a missionary for a year and then forget her in our eagerness to work for another the following year.

Each group should have definite objectives at the beginning of the unit and when the work is completed it should be carefully evaluated and the notes and criticisms kept for another year. In this way the work of the church will grow and the leaders will advance with the work.

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 Moore: *Missionary Education of Beginners*.
 Moore: *Children and Their Toys Around the World*.
 Spriggs: *Zakki and a Puppy* (Eskimo).
Missionary Stories to Tell.
 Millen: *More Missionary Stories to Tell*.

THIS WAY TO CHRISTMAS

(Concluded from page 19)

on the table, or a bowl of holly or evergreen branches. A Christmas picture may be hung against the deep blue hanging. It can be changed once or twice during the month to illustrate the angels' song, the shepherds finding Jesus, the visit of Wise-men.

In the time before the session proper begins. Put on the window ledge or the pew, if that is all the space you have, or on tables if you are so fortunate as to have them, some attractive Christmas reading materials. A book of stories cut from old story-papers, each story pasted on a sheet of colored construction paper, with construction paper covers, is attractive and inexpensive. Dark blue, green, black, tan, gray, purple, used as leaves on which to paste the stories, make an attractive book. Bright colors should not be used; they are too hard on the children's eyes. A book of poems or pictures can be made in the same way.

If the pages are fastened together with loose-leaf notebook rings, the books can be taken apart, thus making it possible for a number of children to have a story or poem to read or a picture to enjoy. A stiff, loose-leaf notebook cover, about nine by twelve inches makes a durable book.

Such a book as Petersham's *The Christ Child*, if it is available, will be a source of delight to beginners, as far as the pictures are concerned, and to primaries for both pictures and text.

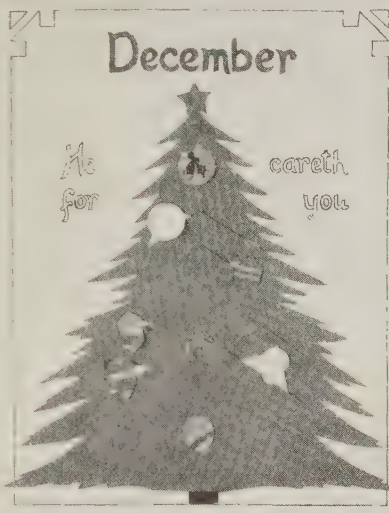
Do you remember how you loved to sing when you were a child? One contribution the pianist can make to the children at this time is to come early so that those who wish to do so may sing. If a new carol is to be introduced, these children may learn it in the pre-session time and sing it to the whole group, thus making the learning of it easier.

Then the Program. It might be a worth-while and satisfying experience for children and leaders to depart for the month of December from the usual program. Instead of having worship and class session as is customary, the whole department might work on a Christmas project, dividing into small groups on the basis of interest. Christmas in picture, story and song could be an interesting and rewarding project. The song group might take the Christmas songs or carols, discover new ones and interesting facts about them. They could sing one or two to the group, tell interesting facts about them and then dramatize one that would lend itself to dramatization. The picture group could find, study and introduce pictures. Primary children will enjoy posing pictures in very simple fashion and juniors will be much interested

if they can pose them in a grown-up manner, that is, with costumes and some simple settings. Christmas stories may be found by a third group and told to the group or dramatized.

If such a project is developed care must be taken not to begin so much that hurry and confusion result.

If the regular program is followed, simplify the worship a little. Make space for the telling of some of the beautiful Christmas stories. Give the children an



Happy Birthdays

December—God's Best Gift

By BERTHA C. ANDERSON

SCRIPTURE: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3: 16.

The December birthday poster is of white cover paper. The tree and the letters of the month are cut from paper of a deep rich green. Slit the diagonal dotted lines on the tree with a razor blade. Paste the tree only on the edges and color the trunk a very dark gray.

Ornaments may be cut from gold, silver and bright colored paper. For the primary children paste the upper edge of the decorations to the tip of the envelope corners and insert the envelopes into the slots in the tree until they do not show. The star tops the tree. Cards for the juniors may be attached to the tree ornaments with bits of ribbon and Christmas seals. Type the Scripture verse on the birthday cards. When the cards are distributed these fasteners may be cut.

NOTE. Patterns for this series of Birthday Posters may be secured at 35 cents per set of twelve. Heavy Mounting Paper for backgrounds, 12 sheets 15 x 19 inches in size, properly assorted in colors needed for the 12 months, \$1.00 per set of 12. Order from nearest branch of The American Baptist Publication Society.

opportunity to say what they would like to have included.

We said there were two ways which would surely lead children to a happy and spiritually enriching Christmas. The first was happy experiences; the second is

The Way of Sharing

Poets have a way of finding the deeply essential thing in any experience. The one who said "the gift without the giver is bare" pointed up for us the essential value of sharing.

Begin early in December to plan a sharing project. Let the pupils help to decide. Keep it simple and, if possible, make it something more than bringing money or other things that children can bring without much thought or effort.

One group of juniors gave books to the children of a missionary family. Their station was in a hard field and the remuneration was small so there was no money for extras. The entire department discussed what sort of books juniors liked to read; they made up a list of books and from that list chose the ones they would buy. A committee purchased them.

A group of primary children from a small church in the country sent a box of Christmas greens to children in a city church. It was a gift which cost little but gave much pleasure to the city children who received it.

Primary children also made, with very great care, a loose-leaf book of stories, poems, and pictures for the children of a mountain school. It was their Christmas activity during the month of December.

Another group of primary and junior boys and girls filled a box for a city missionary. They brought clothing, carefully mended; the boys mended and painted toys; the girls dressed small dolls. The painting and doll dressing were week-day activities but the planning was part of their Sunday program.

A Christmas Service

Plan a candlelight, carol singing service just prior to Christmas, perhaps on the Sunday afternoon preceding it, for the children and their parents. Make it a brief service, perhaps just the singing of one or two carols parents and children know, carols sung by the children for their parents, and the reading of the Christmas story from the Bible. There might be, in addition, one beautiful Christmas story told, perhaps *Why the Chimes Rang*, by Raymond McDonald Alden, or *The Promise*, by Maude Lindsay. Hold the service toward the close of the afternoon so that the candles may be lighted. Perhaps the mutual sharing of such a service will bring parents and children to a mutual sense of the joy of the Christmas season.

December in the Nursery Class

By HAZEL W. BIRNBAUM

MORE than at any other time of year, the children's nervous systems are overstimulated at Christmastime. Although we wish to share in their joys at this very special time and always will listen to their accounts of experiences, we should plan experiences in the nursery class that will tend to deepen and enrich the real significance of the season. We, of course, will avoid the telling of all the details of the Bible story, but will give only those incidents which can easily be understood. We also will be careful to speak of Jesus as a man before thinking of him as a baby. For the latter we may use their own babyhood as an example. Too often the very little child thinks of Jesus as a baby and has difficulty later in picturing him as a man. The fact that it is Jesus' birthday will appeal to nursery children, for they do understand the joys of sharing at a birthday time. The idea of giving at birthday is an experience they have in the home so they can understand the gifts of the Wise-men.

We need, first of all, a conference with all helpers to decide upon procedures and plans for the month. This produces a closer cooperation and understanding and each one will be able to contribute to the happiness of the group. Activities should be planned, such as a Christmas tree trimmed by the children, gifts for parents, a sharing of toys and clothing with others, a gift for the pastor or the janitor, a surprise for the children. Each one's responsibility should be understood

and many details can be cared for by assistants. A victrola can be used to advantage with some carols and Christmas hymns for listening. This will lead to an atmosphere of joy and worship.

Of all time for a contact with the parents, this is the most important, and it offers many opportunities for help, such as suggested reading materials, gift-books and toys, and religious activities in the home. If we are to have the children bring their used toys and clothing we will need to explain this project well so that the materials to be shared are chosen by the children with guidance. Very tactfully we will explain why we have omitted stimulating experiences, and an emphasis of Santa Claus from our plans.

Now that the season for colds is upon us we need to explain the need for caution in the church school as well as day school. A good rule to follow is that if the child has come down with a cold later than Thursday he should not be brought to the nursery class the following Sunday. In case of contagious diseases, if children have been exposed they should not be brought. If a mother's meeting is planned it would be helpful to have a physician or nurse make this plea for it is so very important. If an exposure has taken place in the nursery class, mothers should be notified so that extra precaution might be taken in the home.

Now that our parents have been advised of our plans, we may proceed with our choice of materials. We shall want pictures of Jesus and the children, ma-

donnas, magazine pictures of birthdays and Christmas scenes, children planning surprises for others, and a picture of the Wise-men from the Keystone Beginner Set. We shall want old Christmas cards, colored construction paper, calendars, silver and gold paper, cotton and walnuts for tree ornaments, red paper for bells, tissue and seals for wrapping gifts, a manger scene, and manila drawing-paper. Decorations should be simple and in good taste, such as a tree lighted, pictures of the Nativity scene, and wreaths. We shall omit Santa Claus scenes as we want the church school Christmas experience to be different from that of every-day life.

FIRST SUNDAY

"Jesus and the Children"

We shall give the children plenty of time to talk about their own experiences of going to see someone they love and then tell the story, "Jesus Loving Little Children."¹ Not all the children will wish to join the group and should not be urged to do so. The pianist should often play the "Manger Hymn" and "Silent Night," but no attempt should be made to teach either to them. The songs, "Jesus Is the Children's Friend" and the chorus of "Jesus Loves Me," can be sung over and over to the children as they are interested. The verse, "I like to think of Jesus"² could be read to them. Opportunities for a thank-you for Jesus will be many if the experiences have been carefully guided.

(Please turn to page 28)



CHRISTMAS SECRETS ARE LOTS OF FUN



Photos by Rothman

The Beginner Group in December

By ELIZABETH F. TIBBALS

What Is Happening to the Children?

As soon as Thanksgiving is past, Christmas excitement begins. Santa Claus appears in the stores, on the street corners and over the radio. Crowds of shoppers throng the streets, decorations of all varieties adorn streets, shops, and homes. Some children are a part of this preparation and some must look on from the side. They love the gay lights and music. They feel the excitement in the air. But what does Christmas mean to them?

Often it is a confused jumble of Santa Claus and candy and crowds of people, until by the time Christmas Day finally arrives they are too tired and irritable to enjoy it or to know what it is all about. For those looking enviously from the sidelines it may only increase the feeling of loneliness and of being left out.

Out of this confusion the church school must draw those things which have value and interpret them for the children in the light of a Christian Christmas. It is up to us to help these little children to realize that we are celebrating the birthday of Jesus, not the birthday of Santa Claus, and that Christmas is a religious festival.

Our Beginner Course

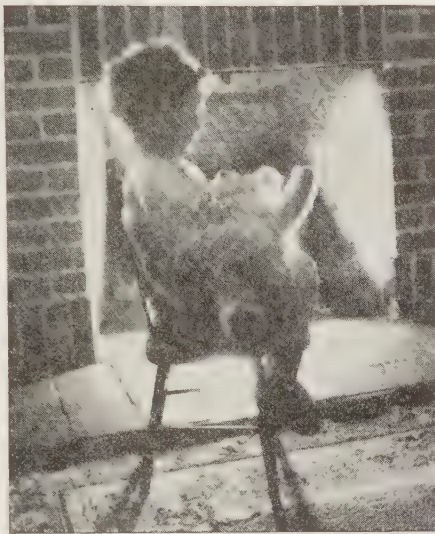
The entire month of December is given to a Christmas unit in each year of "Guiding Beginners in Christian Growth." One of the greatest needs of little children is time to enjoy materials and activities in leisurely fashion, and a month is none too long for the celebration of so important a season as Christmas.

What Shall We Try to Do?

Beginners cannot be expected to comprehend the deepest meaning of Christmas, but they can think of it as a happy time when we celebrate Jesus' birthday by giving gifts to show our love. Our aim should be to give them an experience together which will help them to think of Christmas in this way.

Arranging the Room

The room arrangement should not be changed so much as to confuse the children, but space should be given to a small Christmas tree which the children can decorate themselves, and admire all they wish. It is better to have only a few ornaments for the tree and to supplement them with trimmings that the children make, giving them a chance to feel a real share in the tree.



Lionel Green

Simple decorations for the room also are better than elaborate ones, and nothing is more effective than the real Christmas greens. If it is impossible to secure these and you must depend on paper, a plain silver star hung at each window and a blue paper background in one corner against which a crèche may be arranged would be attractive. Blue cellophane and silver paper could be used also for decorating the tree.

In the worship center there might hang one of the Christmas pictures, perhaps the mother and child taken from Correggio's "The Holy Night." On a table below the picture a bowl of evergreen and a tall white candle might be placed beside the offering basket and Bible.

The work corner should be well supplied with materials, and samples of articles to be made should be there for the children to see. Colored paper, seals and ribbon will be used in quantity.

Activities

Christmastime offers so many possible activities that there is a real danger of our trying to do too much. Choose carefully a few from the many possibilities and let the beginners enjoy them without hurry.

Almost certain to be chosen is the decoration of a Christmas tree either for the beginner room or to be given away. After Christmas this might be redecorated and placed outdoors as a Christmas tree for the birds.

A crèche offers many opportunities for telling, retelling and conversing about the Christmas stories. Beginners enjoy arranging the figures and dramatizing the stories with them. It also may inspire

the learning and singing of one or two new Christmas carols.

Planning and making gifts for families and joining in some special gift as a group most certainly will be among the Christmas activities. Lists of possible gifts appear in the teachers' material and will suggest still others to the leader. She should make sure that each beginner has a choice of things to make and is not forced to repeat what he has done in kindergarten.

What to Do on the Extra Sunday

This year, as occasionally happens, there are fourteen Sundays in the fall quarter. This means that you will have one more session than is planned for in your teachers' book. It is a happy discovery when it gives an opportunity for an evaluation of the whole Christmas experience. It is necessary, however, that the beginner leader read through the entire December unit and plan at the beginning for this extra session. It should round out the Christmas unit and build a foundation for the next unit on Jesus growing up.

What Might Happen in the Final Session

Each of the beginners may bring with him on this morning one or two of his favorite Christmas toys to share with the other children. As the children arrive, hang up their wraps, and deposit their offering money, they may share their toys with one another. The leaders should join in this informal play, admiring the toys and helping the children to take good care of each other's things while they take turns playing with them. This period should give ample time for children to talk about what they did on Christmas. The leaders by their comments and questions may encourage the children to think of gifts they gave as well as the things they received, and the fun they had surprising others. If a gift was sent to another group or child, perhaps there will be a thank-you letter to enjoy at this time as the teacher reads it to the beginners.

One group may gather to look at the well-loved Christmas pictures again. They may recall parts of the stories as they admire the pictures. If they have used appropriate Christmas songs through the month these may be called for as the pictures suggest them. As an example, Margaret Tarrant's lovely picture, "Everybody's Brother" suggests the song, "A Christmas Carol" from *When the*

(Please turn to page 28)

As the Primary Children Worship

By MARY C. ODELL

DECEMBER worship in the primary department naturally has to do with the coming of Christmas and God's love as expressed through the gift of his Son. It is a busy month. There is so much we want to give our children in the short periods we have them that it is difficult to keep our programs from becoming confusing. No doubt each leader will want to plan the program for the month with the teachers, so that there will be no overlapping of ideas.

Since all three grades will be studying the Christmas lessons, in this one month of all the year, it may be desirable for the superintendent to tell the Bible story during the worship time. This will leave class periods free for extra Christmas planning and various activities. These special Christmas activities may well grow out of the worship experience as expressions of the loving Christmas spirit. Therefore, we might plan to use these worship programs at the beginning of each week's session.

The offering of gifts is essential to worship, especially at this time. We need to guide the children's thoughts away from the commercialized aspect of Christmas to a realization that it is Jesus' birthday, and that on this joyous occasion we show our love for him by making others happy.

In order to help the children to feel the atmosphere of worship as soon as they enter the room, a few simple, but effective arrangements will be especially helpful. Tiny evergreen trees hung with dripping silver strands may be placed in each window. Or red candles may be used in low candlesticks with a bit of evergreen about them. On a table placed at the front of the room may be arranged the worship center for the month. On this you may stand an old-fashioned picture-frame of a suitable size to hold pictures from the Keystone Primary Graded picture sets. Each week a new picture may be put into the frame. A piece of madonna-blue cloth may be draped over the picture, and raised at the beginning of each worship period. Candlesticks containing red or white candles may be placed on each side of the frame, or you may arrange a semi-circle of tiny low candlesticks with small red candles in front of the picture. Your table will want to hold an open Bible and the receptacle for the offering. But nothing else.

I. A Wonderful Secret

(Picture: "The Annunciation," by Hacker.) Keystone Course II, Part I.



E. C. Fulford

QUIET MUSIC. "Silent Night."

CALL TO WORSHIP. Every good gift and every perfect gift is from above, coming down from the Father. (James 1: 17.)

SONG. "Children's Thanksgiving," *Primary Music and Worship*.

CONVERSATION.

Talk about birthdays and how we celebrate them by giving presents. In a few weeks we will be celebrating the birthday of Jesus by giving gifts to each other. That is one way of showing our love for him.

OFFERING.

STORY. "Mary's Wonderful Secret." (Keystone Course II, Part I, page 101.)

PRAYER. Thanking God for this wonderful secret.

PICTURE. Talk about the picture and enjoy it together.

SONG. "Glory to God in the Highest" in *When the Little Child Wants to Sing*.

2. Good News to All

(Picture: "Arrival of the Shepherds," by Lerolle.) Keystone Course I, Part I.

QUIET MUSIC. "While Shepherds Watched Their Flocks by Night" (played softly).

CALL TO WORSHIP. James 1: 17a.

SONG. "Glory to God in the Highest."

SCRIPTURE. Luke 2: 8-20.

PRAYER SONG. Sing again with bowed heads, "Glory to God in the Highest."

MAKING PLANS.

Arrange to bring gifts next week according to plans worked out by the department or the church. (Notes written to the mothers may be taken home to explain about the gifts. These may be decorated by the children, with Christmas seals.)

SONG. "Away in a Manger."

3. Birthday Gifts

(Picture: "The Visit of the Wise-men," by Hofmann, Course III.

or

"The Sleep of the Infant Jesus," by Cabane, Course I.)

QUIET MUSIC. "We Three Kings of Orient Are" or "Lullaby," by Brahms.

CALL TO WORSHIP. James 1: 17a.

SONG. A favorite Christmas song.

OFFERING.

STORY. "Gifts for the Baby Jesus." (Keystone Course II, Part 1, page 118.)

BRINGING OUR GIFTS. As some quiet music is played, have the children bring their gifts and place them in front of the worship picture.

PRAYER. Thanking God for his great gift of Jesus, and for the joy of giving gifts to others on his birthday.

SONG. "Glory to God in the Highest."

4. A Long Journey

(Picture: "Flight into Egypt," by Dastugue, Course II.)

QUIET MUSIC. "O Come, All Ye Faithful."

CALL TO WORSHIP. James 1: 17a.

SONG. "Away in a Manger."

PRAYER. Thanking God for the Christmas season and all its pleasures, most of all for the birthday of Jesus.

OFFERING.

STORY. "The Flight into Egypt." (Keystone Course II, Part I, page 126.)

PICTURE TALK. Let the children discuss the picture and the story.

SONG. "Glory to God in the Highest."

5. The Christmas Baby Grows Up

(Picture: "Jesus Teaching from a Boat," by Hofmann, Course II, Part II.)

QUIET MUSIC. "Going to Church," in *When the Little Child Wants to Sing*.

CALL TO WORSHIP. James 1: 17a.

SONG. "Children's Thanksgiving," *Primary Music and Worship*.

CONVERSATION.

Let the children tell about what they want to do when they grow up. Mention

a community doctor, lawyer, minister, tradesman, carpenter. Talk about the way Jesus helped Joseph in the carpenter shop, and how he followed his trade until he went out to teach and preach to the people. Jesus' aim was to help anyone in need. Perhaps that would be a good aim for us to have.

SONG. "Tell Me the Stories of Jesus."

PICTURE STUDY.

Show again the other pictures used this month. Talk about them; choose fa-

vorites. Have the children understand that the Jesus who "went about doing good" was the same Jesus who was born in a stable and visited by the Wise-men.

SONG STORIES. "A Christmas Carol" and "In Galilee Beside the Sea" in *When the Little Child Wants to Sing*. (Sing these to the children, or have someone else do it.)

OFFERING.

PRAYER. (Thank God for the baby Jesus who grew up to be a friend to all.)

The Christmas Tree Ornaments

A Christmas Fantasy for Children

By ETHEL M. PATTERSON

THE children taking part are either dressed to suggest the ornament they represent, or else they carry it. They may stand in tree shape on the platform if the latter is level, but a finer effect is obtained by having several steps built, and the Star placed at the highest point.

The costumes of the JAPANESE DOLL and CHRISTMAS TREE ANGEL need no description. THE CHRISTMAS PRESENT should have a dress of stiff white material shaped to give the effect of square corners at shoulders and skirt. Tie with red ribbon as nearly as possible to resemble a parcel and add some large seals. The STAR may dress in white with one star on the front of her head-band. The CANDY CANE costume should be striped red and white, and TINSEL may use strings and festoons of tinsel over a green foundation. The BALLS should have costumes showing hanging balls, but the CANDLES will be most effective if plainly dressed, and carrying large differently colored candles in their right hands.

JAPANESE DOLL (*rubbing her eyes as she starts to speak*). What a queer place to be! On a tree! And a tree in a house! I thought I'd probably live in somebody's house, and perhaps have a little girl to take care of me. But on a tree!

I was rather glad to leave my home country. The big factory where I was made was so noisy, and the people who worked there were so tired and so poor. I heard some of them talking about America—what a wonderful place it was, and how everybody there had money enough, though some said that wasn't true.

So when they began to pack us, and I heard we were going to America, I was glad. It took a long time to come in the big ship. The store where I was unpacked was a very interesting place.

There were so many things I never saw before. Then that lady in the fur coat bought me and brought me here.

I wondered what she would do with me, but I certainly never expected to be hung on a tree! It smells nice, and the other things on it are very interesting, but I wonder why I am here and how long I shall stay?

CHRISTMAS PRESENT. Do you mind if I talk to you, little Japanese lady?

JAPANESE DOLL. No, of course not. What is your name?

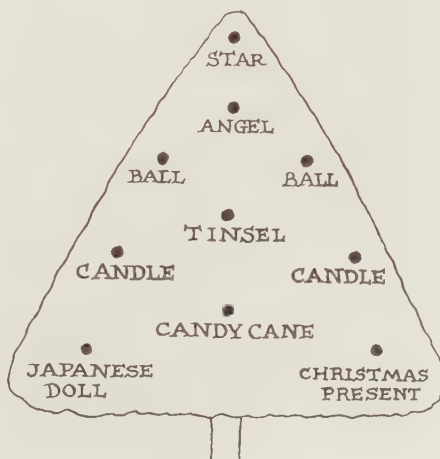
CHRISTMAS PRESENT. I am called a Christmas Present. There are many different things inside my wrappings. People give gifts like me to others to make them happy on Christmas.

JAPANESE DOLL. That sounds nice, but I don't know what Christmas is. Is it something good that you have in America?

CHRISTMAS PRESENT. Yes, it is something very good, and every country ought to have it.

JAPANESE DOLL. Mine, too?

CHRISTMAS PRESENT. Yes, indeed. Some of them do have it.



JAPANESE DOLL. Not all, I am sure. Did the people of America ever tell the people of my country about it?

CHRISTMAS PRESENT. Some of them.

JAPANESE DOLL. We never heard of it in my district, I know. Why don't you tell everyone?

CHRISTMAS PRESENT. I guess it costs too much. Or else our people don't want to go away so far.

JAPANESE DOLL. But America has so many people, and much more money than most countries. Well, never mind, I've come over here to save you the trouble of going to me, so tell me all about it.

CHRISTMAS PRESENT. That's a pretty large order. I know most about the gifts people give each other. Some people give to make others happy. Some give because they want to get presents themselves.

JAPANESE DOLL. Why don't they just buy something for themselves, and keep it? Then they'd be sure to get just what they wanted.

CHRISTMAS PRESENT. You ask very embarrassing questions.

ANGEL. Talk to me awhile, little Japanese lady.

JAPANESE DOLL. Who are you?

ANGEL. I'm the Christmas Tree Angel. I am on the tree to remind people of the angels of the first Christmas. On that first Christmas hundreds of angels sang about the birth of the baby Jesus. Christmas is his birthday, you know.

JAPANESE DOLL. I didn't know. Tell me more about him.

ANGEL. He loves children and wants them to be happy. When he was here on earth he liked to have them come to him. But ask the candles to tell you about him, and why they are lighted for Christmas.

A CANDLE. Giving light is our special work. The first Christmas was a long time ago, little Japanese lady, and while it was very dark a great light shone out of the sky, and beautiful angels sang about the baby's birth. They sang a message of peace and good-will from God to men. The baby Jesus came because God loved the world.

A BALL. The world is round, as we are.

JAPANESE DOLL. Do they put you on a tree to remind people that God loved the whole round world?

A BALL. I think they put us on because children like us so much. But if someone told people that we are like the round world that God loves they would be reminded when they saw us, I suppose.

JAPANESE DOLL. It's like not telling about Christmas, isn't it? My people would think a lot about that if someone told them about it. I'm sure the ones who have been told do.

(She notices Candy Cane and asks:)

What are you, you strange, striped thing? You smell very good and look very pretty.

CANDY CANE. I taste good, too!

JAPANESE DOLL. But what are you?

CANDY CANE. I'm a candy cane. There are always a great many of us around at Christmas. The children love us, and where Christmas is celebrated people do all they can to make children happy.

JAPANESE DOLL. Why?

ANGEL. Because of the coming of the Christ-Child, and because when he grew to be a man he loved the children.

JAPANESE DOLL. Everything I hear about him sounds very beautiful. I'd like to hear his whole story. What is the pretty shiny stuff that is on so many of the tree branches?

TINSEL. My name is Tinsel. I shine like frost or ice on the trees in winter. In many of the countries where Christmas is known and loved it comes in the snowy time of the year when the trees outside are shiny with frost and ice. But even when there is no snow at Christmas people drape me on their trees. My special work is to light up the places that need brightening. Someone always has to do that, you know, to make things beautiful.

JAPANESE DOLL. Yes, of course.

A CANDLE. One of the lovely things about Christmas is to have everyone forget himself and try to make it bright for others.

JAPANESE DOLL. Everything you all say comes back to the meaning of Christmas. I should like to hear the whole story. Will one of you tell it to me?

A CANDLE. The Star can tell it best.

STAR. And I love to tell it.

Many years ago in a far-away country the baby Jesus was born in a stable because so many people were traveling through the country that there was no room for his mother in the inn where she wanted to spend the night. The baby Jesus was God's own Son, and when he was born the angels sang glad songs about what his coming meant to the earth. On a hillside near the city shepherds were taking care of their sheep through the night, and the angels startled them by coming out of the sky with their messages about the new-born Baby. The shepherds hurried away to the city to see him, and when they had seen him they told everyone they met about the angels' visit and the message from God, and how they found the baby just as they were told they would. A beautiful new star came out in the sky, and men many miles away saw it, and knew that a wonderful Child was born. So they set out on a long journey to find and worship him. That baby was God's love gift to the world on the first Christmas,

and that is why we try to make people happy on his birthday.

JAPANESE DOLL. What a beautiful story! So that is why each one of you tries to do or be something to help to tell the Christmas story. I hope people all understand and get your messages every time they look at one of you.

STAR. We hope so, too. Very soon you will hear people outside singing the story. Listen! I think I hear them now!

(Unseen singers sing a Christmas hymn, preferably "While Shepherds Watched Their Flocks by Night." At the close the curtain is drawn or the lights put out long enough for the ornaments to leave the platform.)

DECEMBER IN THE NURSERY CLASS

(Concluded from page 24)

SECOND SUNDAY

"Mothers' Care of Their Little Ones"

The use of a madonna picture and one of a modern mother with a baby will help to create an interest in babies. Doll-play in the housekeeping corner should be encouraged. Lullabies played on the piano, while the children rock their dollies, and the lullabies played on the victrola will be enjoyable treats. The story, "When Jesus Was a Baby,"¹ can be told, after which the teacher may sing the two hymns, "Away in a Manger" and "Silent Night," or "Little Baby Jesus,"² "Baby Jesus,"² or "The Sleep of the Baby Jesus."² Surely a thank-you prayer for the baby Jesus who grew to be our Friend will be the natural response to such a lovely experience.

THIRD SUNDAY

"Jesus' Birthday"

This Sunday we will stress the thought of birthdays as we celebrate Jesus' birthday. We will recall our own birthdays, and the exchange of gifts and the planning of surprises for birthdays. The account of the Wise-men bringing their gifts to Jesus when he was a baby will be interesting and will help the children to understand the real purpose of our Christmas season. I would suggest that every teacher read Mrs. Odell's chapter on Christmas in her delightful and most helpful new book, *Our Little Child Faces Life*,⁴ to help to decide for herself the real significance of Christmas for the little child. It would be helpful if all parents could read this. If a parents' meeting is held let me suggest that one of the mothers read to the others this lovely contribution. The same songs and story, or "Gifts on Jesus' Birthday"¹ may be used. It will be most natural for them to wish to say thank you for Jesus' birthday.

FOURTH SUNDAY

This can be developed in much the same way as was done the week before, with the extra time planned for the children to tell of their happy experiences during the preceding week.

FIFTH SUNDAY

"The Bird's Christmas"

The story, "The Birds' Christmas Tree,"³ will be a change for the children and will give them a suggestion for their care of birds through sharing their tree. There will still be contributions about the Christmas experiences which should be recognized. The Christmas music can be enjoyed again and pictures of birds in the snow may be used.

If we have been careful to plan experiences which do not overstimulate, we shall have had the joy of sharing a most happy time with our little ones during this holiday season.

¹ Guiding Nursery Children, by Eva B. McCallum.

² When the Little Child Wants to Sing.

³ Three Years Old, by Danielson and Moore.

⁴ Our Little Child Faces Life, by Mary C. Odell.

THE BEGINNER GROUP IN DECEMBER

(Concluded from page 25)

Little Child Wants to Sing. Or Lerolle's "Arrival of the Shepherds" may suggest "Shepherds Leave the Hillside," from the same book.

Quiet music may be used to call the group together around the crèche. The children may arrange the figures again as the leader helps them to recall the stories and to tell them. It might be well to find the stories in the Bible and to recognize that they are Bible stories. One or two favorite Christmas songs may be sung, and the leader may weave the suggestions of the children into a brief thank-you prayer.

After this, the leader might suggest that their Christmas tree could still be used for the birds and that they might decorate it with food that the birds would like. Beginners will enjoy taking off the ornaments and fastening in their places seed containers, pieces of suet, and a tray for crumbs. At the close of the session they might go into the yard and help to place the tree where the birds will use it. If possible, this should be near a window in the beginner room, from which the children can watch it. Perhaps the children will like to sing "Little Sparrows," from *When the Little Child Wants to Sing*. The tree should be watched from week to week and supplied with fresh food when needed. A brief prayer, thanking God for the birds and that boys and girls can share their Christmas tree with their bird friends, might close the session.

Guiding Juniors in Worship

By MARGARET S. WARD

DECEMBER: Think of God at Christmastime

Theme for December: Think of God at Christmastime.

The Purpose of the Month's Worship

To the Christian, Christmas can mean only a time of great happiness and gratitude and joyful sharing as he remembers the birthday of God's Son, our Saviour, who came to bring love and good-will to the world. But juniors are exposed to many materialistic influences which tend to emphasize the joys of selfish getting rather than unselfish giving. Through every department activity, and primarily through worship, the junior leader should try to help the boys and girls to think of God by keeping the true spirit of Christ in Christmas.

The Worship Center

The best of the Christmas pictures and the loveliest symbols of lighted candles, real Christmas greens, and a beautiful crèche or manger scene, preferably made or arranged by the juniors, should be used as the center of Christmas worship. Often the simplest setting is the most beautiful and worshipful.

SUGGESTIONS FOR WORSHIP

FIRST SUNDAY

"How Shall Juniors Keep Christmas?"

PREPARATION. Have in readiness real Christmas greens with which to decorate their room; materials to make a Christmas crèche or figures for arranging one; books of Christmas stories in the reading corner; Christmas pictures to be hung. The pianist should be on hand early to play familiar carols and possibly to start teaching a new one. Talk informally during these activities about the meaning of the Christian holy day that is coming.

QUIET CHRISTMAS MUSIC.¹ "O Little Town of Bethlehem."

CALL TO WORSHIP.

Leader. God is love. (1 John 4: 8.)

Group. (John 3: 16.)

Leader. Praise ye the Lord. (Ps. 106: 1.)

CAROL. "Joy to the World! the Lord Is Come."

POEM. "What Does Christmas Mean to You?" (Course IV, Part 1, Teacher's Book, page 153.)

CHRISTMAS SCRIPTURE. Luke 1: 26-33; 2: 1-7.

CONVERSATION. If Christmas is Jesus' birthday, how do you think that Christian juniors should keep it? What is the best way for us to celebrate Christmas this year?

A STORY OR STORIES presenting several appropriate Christmas-sharing enterprises for the juniors.

PRAYER asking God to help them as they plan to keep Christmas this year by being kind and loving and trying to make others happy.

CAROL. "The First Noel."

OFFERING HYMN. "We Give Thee But Thine Own."

SECOND SUNDAY

"Keeping Christmas by Praising God"

PREPARATION FOR WORSHIP. In the reading corner place stories about the celebration of Christmas in other countries,² especially those that emphasize the singing of carols, and stories of some of the carols that we enjoy that come to us from other lands. Spend a few minutes learning a new carol.

QUIET CHRISTMAS MUSIC. "While Shepherds Watched Their Flocks."

CALL TO WORSHIP.

Leader.

Oh come, let us sing unto the Lord.
For he hath done marvellous things.
(Ps. 95: 1; 98: 1.)

Group. John 3: 16.

All. It is a good thing to give thanks unto the Lord.

And to sing praises unto thy name,
O most High. (Ps. 92: 1.)

CAROL. "Hark! the Herald Angels Sing."

CHRISTMAS SCRIPTURE. "The First Christmas Carol." Luke 2: 8-14.

CAROL. "It Came Upon the Midnight Clear" or "While Shepherds Watched Their Flocks by Night."

STORIES of familiar carols from other countries, told by several juniors.

CAROL SINGING. Several favorite carols, and the new one, if it is ready. The juniors might enjoy listening to some carols played on the victrola.²

PRAYER thanking God for his gift of beautiful Christmas music from many lands and asking his help in remembering to think of him and praise him when they hear and sing these carols this Christmas.

OFFERING.

THIRD SUNDAY

"Keeping Christmas through Worshipping God"

PREPARATION FOR WORSHIP. Hang in a prominent place any Christmas pictures suggesting adoration and worship, such as, "Arrival of the Shepherds," by Lerolle; "Holy Night," by Correggio; "The Worship of the Wise-men," by Hofmann.

MUSIC. "Silent Night, Holy Night."

CALL TO WORSHIP.

Leader. We saw his star in the east,
And are come to worship him.
(Matt. 2: 2.)

Musical Response. "O Come and Let Us Worship."

CAROL. "Angels, from the Realms of Glory."

CHRISTMAS SCRIPTURE. "The first Christmas worshipers, the Shepherds and the Wise-men," Luke 2: 15-20; Matthew 2: 1, 2, 9-11.

CHRISTMAS PICTURE STUDY. A story appreciation of one of the pictures mentioned above.

A PRAYER CAROL. "As with Gladness Men of Old."

OFFERING AND PRAYER.

FOURTH SUNDAY

"Keeping Christmas through Giving"

PREPARATION FOR WORSHIP. In most churches juniors will join the rest of the church school in a gift service and contribute to the program in some way. Give sufficient thought to prepare all the juniors to experience true worship. If the juniors observe Christmas Sunday in their own department, the following may suggest a simple worship service to the juniors responsible for planning it.

MUSIC. "O Come, All Ye Faithful."

CALL TO WORSHIP. Same as for Third Sunday.

CAROL. "Silent Night, Holy Night."

CHRISTMAS SCRIPTURE. "The First Christmas Gifts," Matthew 2: 1-12.

CAROL. "We Three Kings of Orient Are."

PRESENTATION OF OUR CHRISTMAS GIFTS. **PRAYER OF DEDICATION,** asking God to accept their gifts offered in the true spirit of love and good-will.

CAROL. "The King's Birthday."

A CHRISTMAS STORY.²

CAROL. "O Come, All Ye Faithful."

CLOSING PRAYER. "I Think of God at Christmastime," from *My Own Book of Prayers*.

FIFTH SUNDAY

"Keeping the Spirit of Christmas in the New Year"

PREPARATION FOR WORSHIP. Talking over their happy Christmas experiences. Speaking of the New Year which begins tomorrow and what would be some of the best resolutions Christian juniors could make for the New Year. Making a poster of these resolutions.

WORSHIPFUL CHRISTMAS MUSIC. "Silent Night, Holy Night."

CALL TO WORSHIP.

Leader. Thou crownest the year with thy goodness.

Praise waiteth for thee, O God, and unto thee shall the vow be performed. (Ps. 65: 1, 11.)

Group. Teach us to number our days, That we may get us a heart of wisdom. (Ps. 90: 12.)

CAROL. "Joy to the World, the Lord Is Come!"

POEM. "What Makes Christmas?" by Annie Johnson Flint, in *Christmas*, Vol. 7, Augsburg Publishing House; or a NEW YEAR'S STORY.

OUR RESOLUTIONS FOR THE NEW YEAR. The presentation of the poster and the reading of the resolutions in unison.

PRAYER SONG. "New Year Prayer."

OFFERING.

BENEDICTION. Numbers 6: 24-26.

¹ All Christmas carols and other music are taken from *Junior Hymns and Songs*, by Shields, Judson Edition.

² For suggested materials, see the Christmas pamphlet, "The Road to Bethlehem," by Ione V. Sikes, obtainable from The American Baptist Publication Society for ten cents.

when he learned that its members had fallen into many false beliefs. Scripture: Col. 3: 2; 3: 8; 3: 20.

8 and 9. *1 and 2 Thessalonians*. Two letters to the church at Thessalonica. Paul had established this church on his second missionary journey. Scripture: 1 Thess. 1: 2; 5: 15; 5: 21, 22; 2 Thess. 2: 17.

10 and 11. *1 and 2 Timothy*. Paul loved young Timothy greatly. The first letter was written after Paul was released from prison in Rome. The second was written after he had been arrested at Rome again and was the last letter he ever wrote. Scripture: 1 Tim. 1: 15; 4: 12; 6: 6; 6: 10; 2 Tim. 2: 15.

12. *Titus*. Titus was a good man in charge of the churches in Crete. Scripture: Titus 3: 8.

13. *Philemon*. This is a personal letter to Philemon, who had been brought to Christ by Paul. Read the interesting story about a servant of Philemon's who ran away, and was also converted by Paul when he reached Rome. Scripture: Philemon 4.

Juniors and Their Bibles

By JEMIMA JORDON

PART 3

The New Testament (27 books)

(The new covenant or agreement, given by Christ)

Books of Biography (4)

1. *Matthew*. The teaching and life of Jesus as Matthew, one of the twelve disciples, saw and heard them. Matthew had been a tax-gatherer and was used to writing down things in full, so he gives the longest account. He tells most about Christ as a teacher and preacher. Scripture: Matt. 5: 9; 5: 15; 19: 14; 22: 37-39; 28: 19, 20.

2. *Mark*. Mark was not one of the twelve disciples, yet was a follower of Christ. He very carefully set down the events of Jesus' life from the time John the Baptist began to preach until Jesus went back to heaven. It is sometimes called the "straightway gospel" because Mark used that word so many times. He presents Christ as the Saviour and a manly Hero. Scripture: Mark 1: 11; 6: 56; 10: 45; 11: 25; 16: 6.

3. *Luke*. Being a physician, Luke tells more about Jesus healing the sick than do the other three gospel writers. He pictures Christ as the sympathetic burden-bearer. Scripture: Luke 2: 10, 11; 6: 27; 11: 19; 12: 31; 24: 34.

4. *John*. John, spoken of as the beloved disciple, wrote this gospel. He tells us often that Christ is the Redeemer, the Saviour of the world. Scripture: John 1: 3; 3: 16; 4: 26; 10: 11; 13: 34; 21: 25.

Book of History (1)

The Acts. This book is the history of the beginning of the Christian church, through the preaching and ministering

of the different apostles, especially Peter. It also gives an account of the missionary journeys made by Paul and the other followers of Jesus. Scripture: Acts 2: 41; 10: 34, 36; 10: 48; 22: 16; 28: 28.

Special Letters (13)

These letters are supposed to have been written by Paul. The first nine were addressed to the churches which he either established or for which he felt a great interest. The good advice in them is needed as much by Christians today as it was in those days.

1. *Romans*. This letter was written to the Christians in Rome. Scripture: 6: 4; 8: 14; 8: 37-39; 12: 10; 13: 11.

2 and 3. *1 and 2 Corinthians*. These are letters written to the church at Corinth, which Paul had established. Scripture: 1 Cor. 13: 13; 14: 40; 15: 33; 16: 13; 2 Cor. 2: 14; 10: 18.

4. *Galatians*. This was written to the several churches in the province of Galatia which Paul is thought to have founded. The people had fallen under false teaching and needed advice. Scripture: Gal. 2: 10; 5: 22, 23; 6: 3; 6: 10.

5. *Ephesians*. A letter to the Christian church in the city of Ephesus. Scripture: Eph. 2: 5; 4: 11; 4: 25; 5: 18; 6: 6.

6. *Philippians*. It is thought that Paul wrote this letter while he was a prisoner in Rome, to the church at Philippi. Scripture: 2: 5; 3: 14; 4: 4; 4: 19.

7. *Colossians*. Though Paul did not found the church as Colossæ, he felt a great interest in it and wrote this letter

General Letters (8)

These letters were written by various authors. With the possible exception of the first one, they were not written to special churches or people, but to large communities, something like Christian news sheets.

1. *Hebrews*. Either Paul or some other Christian Jew wrote this letter. The writer is trying to explain how following Christ is different from their Jewish belief. Scripture: Heb. 1: 1, 2; 3: 4; 13: 2, 3; 13: 5.

2. *James*. Written by James, the brother of Jesus, to scattered Jewish Christians. Scripture: James 1: 5; 1: 22; 4: 17.

3 and 4. *1 and 2 Peter*. Peter, one of the Twelve, is the author of these letters which were meant for general reading in the early churches. Scripture: 1 Peter 2: 17; 5: 7; 2 Peter 1: 5-7.

5, 6, and 7. *1, 2 and 3 John*. Thought to have been written by John, who wrote the fourth gospel. Scripture: 1 John 3: 18; 4: 19; 3 John 4.

8. *Jude*. Jude, a brother of Jesus, is thought to have written this letter. Scripture: Jude 2.

Book of Prophecy (1)

The Revelation. In beautiful word pictures, that are hard to understand, however, John prophesies the triumph of the church, with Christ at its head, over the evils that Satan brings about. John presents it as a vision. As Daniel and Ezekiel are the symbolic prophecies of the Old Testament, The Revelation is of the New Testament. John also gives us an imaginary picture of heaven. Scripture: Rev. 3: 6; 20: 12; 22: 14.

Workers for Peace

By MARY GRACE MARTIN

(Concluded from the November issue)

Session III. December 10

MODERN WORKERS FOR PEACE

Our peace study continues this week with a study of present-day workers. Our purpose today is to show that every nation needs people who cherish the ideals of peace, if the world is ever to become the peaceful place we would like it to be. We shall try to show that practically every nation has such people at work today, even those countries who are at present engaged in warfare.

No doubt some prejudice against countries such as Japan and Germany may be revealed today. Try to help the juniors to see that even though we feel these countries are doing wrong, not everybody in those countries agrees with the actions of the country, and that even there we may find those who are opposed to wars. If there were enough of these people in the ruling bodies of a nation, there would be no war.

Try to see that there are some new pictures and materials at the interest centers. Direct attention to pictures and stories of the people whom we shall study today. There are so many fine workers whom we might have selected for our reports that you may wish to substitute others for those suggested in this session.

Session Outline

FREE PERIOD.

CALL TO GROUP ASSEMBLY BY MUSIC.

REPORT PERIOD.

A NEW PEACE SONG. Use this opportunity to introduce to the juniors a new peace song.

MUSIC AND MEDITATION.

INTRODUCTION OF TOPIC BY JUNIOR LEADER.

JUNIOR REPORTS.

1. An English Peace Worker, George Landsbury.

2. A Peace Worker in Japan, Kagawa.

3. A Peace Worker of France, Romain Rolland.

4. A Chinese Girl Who Works for Peace, Li Jung Chen.

5. A Peace Worker of the United States.

6. Other workers for peace.

DISCUSSION SUGGESTIONS.

Can you name other people who go about speaking for peace as George Landsbury does? Have you ever heard such addresses? How do you think Kagawa must feel in Japan? Do you

think he is popular with government officials? Sometimes his life has been threatened for what he says and does. Do you think it would ever be worth dying because one refused to support war?

How does art or music or literature help to bind the world together? How many people from other nations can you name who have made contributions to our enjoyment through any of these channels?

What do you think of the Chinese girl who refused to christen the warplanes? Do you think there would be any American girls who would do the same thing? Why? Some boys in America have had similar tests when they refused to take military training in colleges because they did not want to support war. Do you think that would be easy to do when all your friends thought it silly to take a stand like that?

In what ways might we in America have hard tests to face for the sake of peace? Would you consider it right to earn your money in a munitions plant? If Christians cannot do some things to support war, what can we do to support peace?

PRAYER HYMN. "God of the Nations, Near and Far."

A POEM OF BROTHERHOOD.

BIBLE VERSES ON PEACE. The Bible research group should be well prepared to share here.

HYMN.

PRAYER AND RESPONSE.

OFFERING AND ITS PURPOSE.

ANNOUNCEMENTS.

ACTIVITIES.

If some children complete their activities today, let them start something new. Appoint a committee to plan the final session with you.

CLOSING SONG AND BENEDICTION.

Session IV. December 17

WORKING TOGETHER FOR PEACE

We have tried to build up an appreciation for individuals who are giving of their money, time and effort to work for peace and good-will. Today we want to help the boys and girls to feel that more effective strength comes through working together with others of the same mind. It is impossible to list all the organizations who are doing good work for the cause of peace, but we wish to acquaint the boys and girls with some of

the purposes and activities of several of the organizations which are working for this great cause.

Here also is an opportunity to emphasize what your own church and denomination are doing. If you have a local peace committee in your church, you might wish to invite a representative to the session this evening to tell why he is on such a committee and what the members do.

Session Outline

FREE PERIOD AND REPORT PERIOD.

MUSIC CALLING GROUP TOGETHER.

A WORLD FRIENDSHIP SONG.

A POEM ON WORLD BROTHERLINESS. By a junior.

INTRODUCTION OF THE TOPIC. Junior Leader.

JUNIOR REPORTS.

1. The National Council for Prevention of War.

2. The Fellowship of Reconciliation.

3. The War Resisters League.

4. The Committee on World Friendship Among Children.

5. The Churches at Work for Peace.

DISCUSSION SUGGESTIONS.

What peace organizations are active in our community? With which of these organizations might we work as juniors? (Committee on World Friendship and the Church, especially.) Why is it more effective to work together with other people than to work alone?

Discuss some of the statements of the churches. Perhaps the group would like to prepare a similar statement of their own.

HYMN. "Rise Up, O Men of God."

MUSIC AND MEDITATION.

PRAYER AND RESPONSE.

OFFERING.

ACTIVITIES.

Since this is the week before Christmas, if any gifts are to be made they should be prepared. If they are to be sent to distant places, the children will not receive them for Christmas, of course, but this does not interfere with the good-will of the makers of the gifts. Those who have finished some of the other activities will be glad to help to make good-will gifts. They may be given to people in your own community if no special denominational project is being emphasized.

The special program committee should get busy today. Let them plan the details of the session for the last Sunday of the year—who shall preside, the hymns and Scriptures to be used, the prayer and litany, programs and any other necessary details.

ANNOUNCEMENTS.

CLOSING SONG.

THE JUNIOR SOCIETY

Session V. December 24

THE COMING OF THE GREAT PEACEMAKER

Since this is the Sunday before Christmas it is well to use this opportunity to spread good-will through any projects which the group may have undertaken. The birthday of Jesus should mean today the coming of One who taught and brought peace and good-will to the earth. The free period may be given over to carol singing or other timely interests.

It is the purpose today to use the Christmas story to introduce the teachings of Jesus concerning peace and good-will. If an activity group has been searching for these teachings in the Bible, now is the time for this group to share its findings. The Bible may be much in use today and many juniors called upon to participate in the session. Each should come prepared to share the story or verses planned so time will not be wasted hunting for them when the time arrives for the sharing. Other special songs, pictures, or verses may be introduced to enrich the session.

Session Outline

CAROL SINGING.

UNVEILING OF A PICTURE AND MEDITATION concerning gifts from other lands.

SONG. "Silent Night."

JUNIOR LEADER. Tells how the prophets longed for peace.

SCRIPTURES. Selections from Isaiah and Micah.

SONG. Fourth stanza of "It Came Upon the Midnight Clear."

THE CHRISTMAS STORY. Read from Luke.

SONG. "There's a Song in the Air."

INTRODUCTION OF MEDITATION concerning teachings of Jesus, relating to peace and good-will.

REPORTS ON THESE TEACHINGS OF JESUS. Several juniors should be prepared. Others may be suggested spontaneously.

DISCUSSION BY ADULT LEADER.

Discussion may well follow each report. Try to help the juniors to see the implications for today through such questions as the following: Is it easy to forgive someone who has wronged you? Sometimes hot rivalry exists between schools or class groups so that members tend to become enemies rather than friends. If we were members of such groups, what might forgiveness mean? Under what circumstances are peacemakers needed? Name some people who might be called peacemakers. Why are they so called? Who is a neighbor? Why do we sometimes speak of the world as one big neighborhood? How can nations become friendly after they have been at

war with each other? Which is easier, to remain friendly in spite of disagreements, or to make up after a quarrel? What can we do to help build a friendly world? (Refer to friendship suitcases, mission schools, relief work and other forms of good-will.)

MUSIC AND MEDITATION concerning our responsibilities.

RESPONSES OF JUNIORS. These should be listed and might well be added to the peace book as a special section. Try to keep these suggestions concrete so that juniors may feel that each little act of good-will is helping to build a happy and peaceful world.

SONG. "At Length There Dawns the Glorious Day." If the words are not in your hymnal, copy them on a blackboard. The tune is familiar.

PRAYER. Guided by the junior leader.

RESPONSE. *Tune*, refrain to "Come All Ye Faithful," which many are singing at this season.

O hear our prayers, dear Father,
O hear our prayers, dear Father,
O hear our prayers, dear Father,
For love and peace. Amen.

READING. "Everywhere, Everywhere, Christmas Tonight." (Change the word "Christmas" to "peace.")

OFFERING.

ACTIVITIES.

Help to make further plans for the last session of this unit. Guests may be invited so that the review session may be shared in a dramatic way. If possible, every one of the group should have something to share with others. Candles will be needed, and perhaps a few costumes and properties which should be planned for today. The group should plan to make the service worshipful as well as instructive. The group prayer or litany should be concluded today so it may be used next week. Plan to carry out any local projects of good-will which groups have suggested this season.

CLOSING SONG. Selected by the leader.

Session VI. December 31

PEACE ON EARTH, GOOD WILL TO MEN

It is the purpose today to bind together the learnings from the former sessions of this study through a dramatic service of worship. Recognizing the early longings for peace of some of the prophets, we want to show how Jesus met these longings with acts of good-will and teachings concerning peace. We wish also to recognize the workers for peace who have been studied during these few weeks, and hope to lead each junior to feel committed to work for peace on the earth today.

Planning with the Adult Leader

The session today requires careful preparation, yet it should not involve the tiring rehearsals which Christmas programs often do. Instead it should be a natural outgrowth of the study of this unit, an opportunity to share with parents and friends in a beautiful way the ideals of peace which the group hold. For this reason the session outline has been left quite flexible. Some of the characters studied may well be omitted and choice made by the children, or others may be added without spoiling the service. If a more elaborate candle service is desired, each person in the audience might light a candle from the light of the Spirit of Peace, thus symbolizing a commitment to the cause of peace. The age of the children and size of the audience would determine if this is feasible.

It is well to let a junior act as chairman even in a large auditorium since this is their sharing period. Of course he should speak distinctly as he announces features.

To insure smoothness of presentation, the children should have written out their parts representing the different characters and received your approval during a former activity period. Each should understand when he is to respond. This may be guided by numbering.

Be sure to utilize any creative work of a group, such as an original peace song, poem, prayer, or litany. This might well come near the close of the service, but there should be a strong climax such as a song that unifies the entire group.

The remarks by the adult leader should not be an anti-climax, and might be preferred preceding the dramatic service. This is an opportunity to make clear to parents and friends the purpose of other activities, and to invite them to observe other work that has been prepared, such as the peace book, mural, or the picture gallery. Special projects of good-will undertaken by the group also should be reported here. It is hoped that through a clearer understanding of these activities the parents, too, may become more interested in the cause of world peace and more careful of their expressions concerning other peoples.

If the offering is to be sent away for relief work or other purposes of good-will, see that this is carried through by assisting a junior to write the letter. He may report to the group a response recognizing the gift, even though it may be some weeks later. In this way the peace interest is not buried with the conclusion of the unit.

As we conclude this unit let us renew with the juniors our purpose to work more heartily for the coming of peace upon the earth by living more consistently the teachings of the Great Peacemaker.

Young People's Leader

“In Christ...No East or West”

A REPORT OF THE FIRST WORLD CONGRESS OF
CHRISTIAN YOUTH, AMSTERDAM, HOLLAND

By RICHARD HOILAND



H. R. H. PRINCE BERNHARD OF THE NETHERLANDS READS A WELCOME FROM THE QUEEN

WE are fifteen hundred delegates from over seventy peoples. We are divided in national allegiance, we are separated by denominational and confessional barriers, we are members of different Christian organizations, we are drawn from every walk of life. And yet we are here together because we belong together as those who have one calling and acknowledge one Lord. It is he who draws us together, and it is by him that we have been held together these ten days.

“We came in hope, believing in the power of Christ to be victorious over the things which separate us. He has not disappointed us. We have seen that when we subject ourselves to his will, he is victorious over our differences.”

So run the opening sentences of a statement drawn up by the daily chairmen of the first World Conference of Christian Youth held in Amsterdam, Holland, July 24 to August 2, 1939. The statement was formulated on the basis of many conversations with delegates and leaders and was read to the conference at its final session.

In the light of what has happened in the world since those brave words were first expressed, it might seem like a bit of wishful thinking. Certainly we see little evidence in the international scene confronting us today that the barriers and the divisions which were recognized to exist before Amsterdam are any less real now. On the contrary, there is every

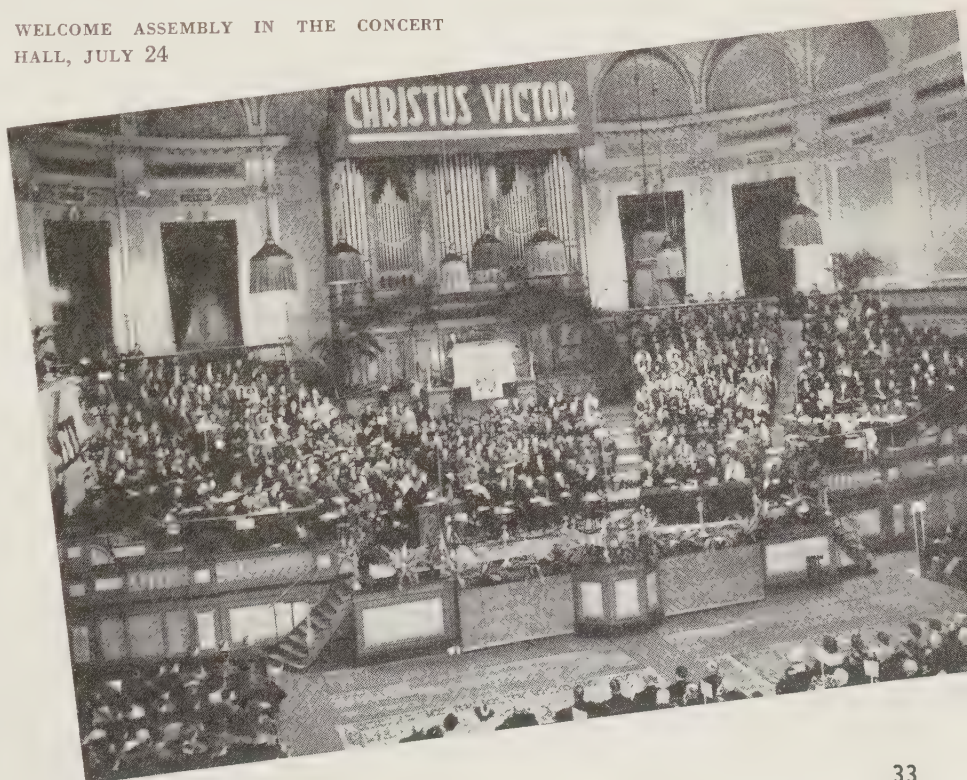
indication that the peoples and the nations of the world are drawing farther apart. How, then, shall we account for such an optimistic spirit as seemed to characterize that particular portion of the human race that met in Amsterdam? Does the statement reflect something that actually happened at Amsterdam or were those who gave voice to the idea merely whistling in the dark?

In seeking to answer that question let us hasten to admit the truth of all that was said about the various divisions and barriers and diversities of backgrounds represented at Amsterdam. Indeed, it would seem that nothing short of a miracle could bring such a gathering to one place at one time. Yet there they were—over 1,700 of them, counting visitors, observers and official delegates. It has already been suggested that they came from more than seventy countries. No continent lacked representation. China

sent thirty delegates and twenty-five came from Japan. More than 500 came from twenty nations on the continent of Europe. Australia was represented by forty-five young men and women; Africa, twenty-five; Great Britain and Northern Ireland, more than 200; South America's delegation came from eight countries and totaled twenty-five. As might be expected, the largest delegation came from the United States of America with 325 official delegates drawn from thirty-nine states of the Union.

Such figures as these will testify to the heterogeneous nature of the conference. As a matter of fact, it is doubtful if any other representative gathering ever has brought together as great a number of official delegates from as many countries under any auspices, on any occasion, anywhere else in the world, not even excepting the meetings of the League of Nations. Thus, when the leaders of the

WELCOME ASSEMBLY IN THE CONCERT HALL, JULY 24





OVER 1,700 DELEGATES
AND VISITORS CAME, REPRESENTING 70 COUNTRIES

conference ventured the assertion that. "We are divided in national allegiance," they can hardly be accused of making an over-statement!

However, one soon realizes that, "... we are separated by denominational and confessional barriers, we are members of different Christian organizations." The United States delegation, for example, represented fifty different religious organizations, including, besides the Y.M.C.A. and the Y.W.C.A., nineteen denominational bodies, twenty-three State Councils of Religious Education and six national young people's organizations. In fact, on no other occasion in the United States has so large a number of American religious organizations been represented at a conference. Altogether, 220 separately organized religious groups and national churches were represented. One-half of the delegates came from the Christian churches around the world, while the other half represented such organizations as the Y.M.C.A., the Y.W.C.A. and the World Student Christian Federation.

"... we are drawn from every walk of life." Take a peek into one of the forty-three discussion and Bible study groups chosen at random. There you will see a Chinese teacher (my room-mate, by the way), an English bank official, a French nurse, a Scottish textile worker, a Swiss librarian, a Latvian university lecturer, a Japanese student, an Irish solicitor, a Dutch publisher, an Indian social worker, an American telephone repairer, a Hungarian lawyer, an African pastor, a Swedish accountant, and some fifteen or

twenty others, of equally varied and interesting "walks of life."

Surely, then, it is no exaggeration to say that the first World Conference of Christian Youth was probably one of the most amazing gatherings the world has ever seen. That such a conference could be held at all is certainly not the least significant achievement of Amsterdam. This fact becomes all the more evident when one takes into account the acute international situation. While it is not generally known, a serious political upheaval in Holland made it quite uncertain, even as late as one week before the sessions were scheduled to open, that the conference could be held at all. Europe was sitting, as subsequent events have confirmed, on top of a powder-keg. No one knew when a spark might touch it off, but few doubted that the dreaded hour was close at hand. Yet in the midst of such world confusion and turmoil, with international bitterness and tensions growing more acute each day, 1,775 followers of the Prince of Peace, from the four corners of the world, representing all nations and all races of men, dared to assemble. They came together because they believed that God in Jesus Christ was calling all men and all races to his service. They came in faith, "believing in the power of Christ to be victorious over the things that separate us."

As one observer who watched at close range, I should like to testify that the hope of these young people was not altogether in vain. That does not mean that all of the differences represented

at Amsterdam were resolved. No, indeed! The barriers to complete understanding and Christian unity are far too basic and fundamental to be resolved in a ten-day conference. This fact was borne home to every delegate with a terrific jolt as it became apparent that the conference was compelled to divide four ways in order that everyone might participate in a communion service. To be united in the worship of God is the highest and deepest form of human fellowship, and for Christians to be unable to share together in that experience, the Lord's Supper, which is universally recognized to be at the very heart of Christian unity, that is a cause for deep regret.

In the end there were four separate communion services: one according to the rite of the Church of England, in which Anglicans and members of other churches in communion with the Church of England participated; one according to the Lutheran rite, for Lutherans and others who were eligible and who wished to receive the Sacrament in the Lutheran church; another according to the Dutch Reformed rite, which was open to all baptized members of other churches who desired to participate; and still another for those who were members of, or in communion with, the Eastern Orthodox church. Here, more than at any other point, the delegates at Amsterdam experienced the hard fact that Christendom is divided. This was particularly painful to those who represented the so-called "free churches" and even more so to those who look upon the Lord's Supper not as a Sacrament but as an ordinance.

It is precisely at this point, however, that the hope expressed in the opening sentences of the leaders' statement seems most likely to be realized. The very fact that the necessity for separate communion services was so difficult to understand, and so exceedingly difficult to reconcile with the ideal of unity in Christ, made it possible to emphasize with dramatic vividness the tragic fact that disunion exists within the family of God. Even though the delegates themselves might act as though such divisions did not exist—probably all of them were ready and even eager to do so—the fact still remained that the members of different organized groups were expected to be loyal to their own religious heritage. As one of the leaders put it, anyone who has had to leave a friend either inside or outside the communion of the Lord's Supper knows that friendship does not abolish, but rather makes more acute, the pain of being sundered one from the other, at the very point where unity should be most real.

The hope of ultimate unity in Christ will have to express itself, first of all, in deep penitence and certainly that was true in Amsterdam. The necessity of

YOUNG PEOPLE'S LEADER

having four separate communion services brought distress to everyone, but for those who understood most clearly the reasons why such a situation existed it became an occasion for real penitence. That feeling accounts for the statement. "... we cannot believe that these divisions in the most central act of our worship must be of necessity. . . We affirm our faith that is in the purpose of God that Christ shall be victor here likewise." Certainly anything less than such a hope and belief would be a contradiction of all that Christ ever said or did.

Probably some will wonder why there should be so much stress and concern about Christian unity in a report on what may seem to be only another youth conference. Were there not other issues at



RICHARD HOILAND (LEFT) AND DR. J. H. FRANKLIN AT THE CONFERENCE

stake? One report of Amsterdam, for example, criticized the conference because it failed to take any strong stand on certain social and political problems. Other reports have commented at considerable length about what took place in the discussion groups, or in the sessions devoted to Bible study, or in the plenary sessions when all of the delegates were present. Still other reports have been concerned with additional aspects of the conference, all of which were important and deserved consideration. When all of these things have been brought to light, however, the one central fact remains that Amsterdam was essentially an ecumenical conference and as such must be viewed in the light of what it really sought to achieve.

In other words, Amsterdam was not merely another youth conference, of which there have been many in recent years. In fact, viewed only as a youth conference, it probably would suffer at several points in comparison with some of the more significant gatherings of Christian young people held right here at home. The principal addresses, though given by men and women of wide reputation, were not, with few exceptions, geared to the intellectual and spiritual level of the delegates. Then, too, the linguistic problem, which made it neces-

sary to use French, German and English translations throughout, only added to this difficulty and made it doubly hard for the conference to reach any high peaks from the standpoint of sheer inspiration. In a number of instances even the smaller groups that met daily for Bible study and discussion seemed to bog down due to inexpert leadership, extreme difficulties in handling three languages or to the very practical problem of trying to reconcile so many varied backgrounds and points of view.

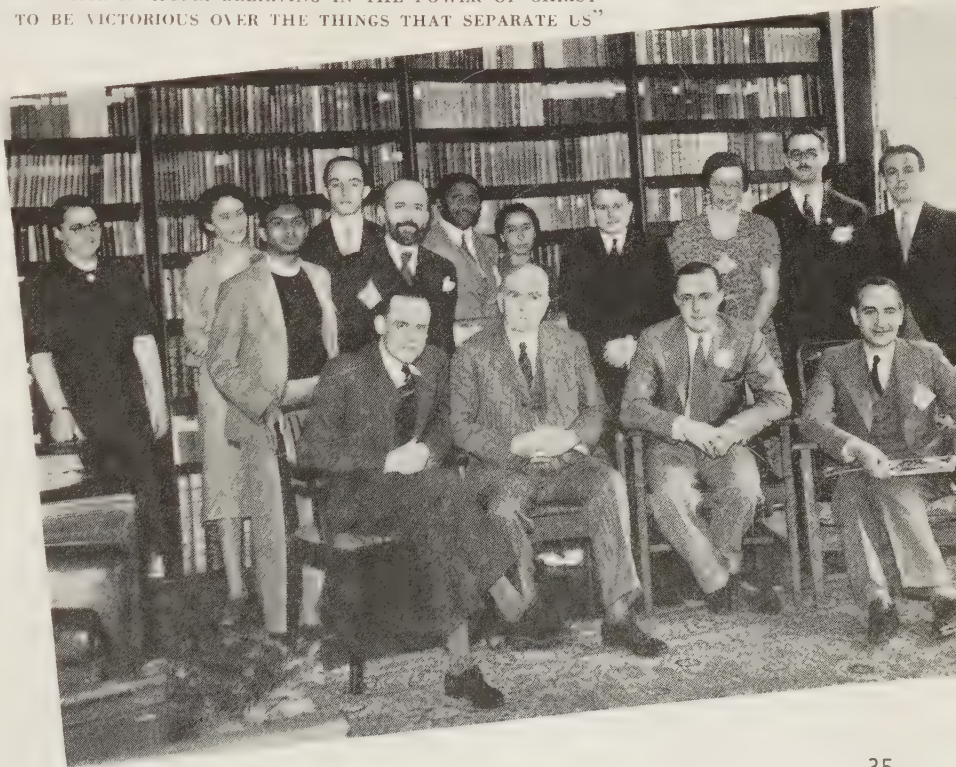
Only when Amsterdam is evaluated in terms of its relationship to the ecumenical movement does it really become significant. That is why Christian unity looms so large in any adequate appraisal. Judged in the light of its proper setting, Amsterdam may well take its place in the history of the church as one of the truly great gatherings of Christendom. As one more milestone on the road leading to a united church, Amsterdam will have to be recognized along with the Edinburgh Missionary Conference of 1910, the first World Conference on Life and Work held in Stockholm in 1925, the first World Conference on Faith and Order held in Lausanne in 1927, the Jerusalem conference of 1928, the Edinburgh and the Oxford conferences of 1937, out of which came the proposal to form a World Council of Churches, and the most recent conference of the International Missionary Council held in Madras in 1938.

In this great ecumenical succession the first World Conference of Christian Youth will be no less significant than the

rest. Indeed, it is not at all unlikely that it may even surpass its forerunners in at least two important respects. For one thing, the delegates to Amsterdam were largely lay members of the church while the other conferences were attended by ministers and others who held important and official ecclesiastical positions. In the long run this factor may prove to be of far-reaching significance to the ecumenical movement. Of still greater importance, however, is the second factor, namely that those who attended Amsterdam were young. In the words of John R. Mott, who spoke at one of the closing sessions of the conference. "Edinburgh, Oxford, Madras were ecumenical gatherings for men with few years left to serve. Amsterdam is an ecumenical experience for those with many years in which to go forth to accomplish God's high purpose for his church. . . The ecumenical movement has more hope with you, because you are more plastic and not afraid to make changes."

Yes, the delegates to Amsterdam were young, and partly because of that fact they dared to believe "in the power of Christ to be victorious over the things which separate us." Furthermore, according to their own testimony, they actually experienced the fact that when they subjected themselves to His will. "*He is victorious over our differences.*" So for ten days these young men and women, representing all races and practically all nations, lived together in peace and Christian love. How appropriate that the theme should be "Christus Victor"!

"WE CAME IN HOPE, BELIEVING IN THE POWER OF CHRIST
TO BE VICTORIOUS OVER THE THINGS THAT SEPARATE US"



A Prayer for the New Year

A Candle-light Service for New Year's Eve

ARRANGED BY GRACE G. LEWIS

Suggestions for Developing the Service

Music. The suggested hymns should be sung, as directed, by choir, soloists, or as duets and quartettes. Variation in this matter will greatly improve the service, only in every case the music should be well-prepared and rehearsed.

Poems and Scripture. The poems are marked to be read by a young man and a young woman. This, of course, may be varied to meet local circumstances. Notice the suggestion for a verse-speaking choir. This would be most effective for the two Scripture passages. If this is not possible, the Scripture might be read responsively.

Setting. Use only candle-light in the room. The nine candles used in the service may be of any color, but the candle used to represent Christ should be white. This candle should be lighted before the service begins. The nine other candles stand in position near by, but unlighted.

LEADER. We have come together on this last day of 1939 to praise God for his many blessings to us, and to ask our heavenly Father's very special guidance throughout the days that lie ahead. Within the hour another year will have come. What shall be our prayer?

YOUNG WOMAN.

What shall I ask for the coming year?
What shall my watchword be?
What wouldst thou do for me, dear Lord?
What shall I do for thee?

Lord, I would ask for a Holy Year,
Spent in thy perfect will;
Help me to walk in thy very steps;
Help me to please thee still.*

LEADER (lighting blue candle). This candle represents the will of each one. As I light it from the white candle, representing Christ, the Light of the World, let us pray that during the coming year our wills may be ever and entirely submissive to his.

YOUNG MAN.

I am thine, O Lord, I have heard thy voice,
And it told thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to thee.

MUSIC (quartette or choir). "Have Thine Own Way, Lord." Stanzas 1 and 4.

YOUNG WOMAN.

Lord, I would ask for a Trustful Year;
Give me thy faith divine,
Taking my full inheritance,
Making thy fulness mine.*

LEADER (lighting blue candle). This candle represents our trust in him who sees the sparrow fall. We pray that we may not falter in our trust, no matter what joy or sorrow may be for us in the coming year.

He will never fail us, he will not forsake.
His eternal covenant he will never break!
Resting on his promises, what have we to fear?
God is all-sufficient for the coming year.

YOUNG MAN.

Sunshine and shadow have mingled,
In the year that has passed away,
Sunshine and shadow will mingle
In the year that I meet today.
But hand in hand with the Master
I fear not what it may bring.
He knows, he cares, and he loves me.
And God is in everything.¹

MUSIC (solo). "'Tis So Sweet to Trust in Jesus." Stanzas 1 and 4.

YOUNG WOMAN.

Lord, I would ask for a year of Love;
Oh, let me love thee best!
Give me the love that faileth not
Under the hardest test.*

LEADER (lighting silver candle). How appropriate it is that I should light the candle of love, from the Light of the World. For "love is of God, and everyone that loveth is born of God and knoweth God."

RESPONSIVE READING (or verse-speaking choir). 1 Corinthians 13 (American Revised Version).

MUSIC (quartette or choir). "More Love to Thee." Four stanzas.

YOUNG WOMAN.

Lord, I would ask for a Busy Year,
Filled up with service true;

Doing with all thy Spirit's might
All that I find to do.*

LEADER (lighting silver candle). May this candle represent our service to our Master during the past year. Our work will glorify God only as we take our light from him.

YOUNG MAN.

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
Unless from him we learn?²

MUSIC (duet). "It Pays to Serve Jesus." All stanzas.

YOUNG WOMAN.

Lord, I would ask for the Dying World;
Stretch forth thy mighty hand;
Scatter thy word; thy power display,
This year in every land.*

LEADER (lighting blue candle). May this candle represent the word of God, and may we pray as it is lighted that during the coming year the good news of salvation may be carried to the far ends of the earth, that many who do not know Christ may find him this year.

MUSIC (congregational singing). "Jesus Shall Reign." All stanzas.

YOUNG WOMAN.

Lord, I would ask for a year of Prayer;
Teach me to talk with thee;
Breathe in my heart thy Spirit's breath;
Pray thou thy prayer in me.*

LEADER (lighting blue candle). As we light the candle that represents our prayer, we plead, "Make me an intercessor, Lord, one who can really pray."

(Please turn to page 45)

* All stanzas similarly marked are from "A Prayer for the New Year," by Dr. A. B. Simpson. Copyright, Christian Publications, Inc. Used by permission.

¹ From calendar published by Miss E. Joy Hillis, Los Angeles, Calif. Used by permission.

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Young People's Meeting

On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.

HAVE I THE RIGHT TO DO AS I PLEASE?¹

By Frank Austin Boggess

Scripture: Luke 15:11-24

Inherited Rights

The writers of the Declaration of Independence spoke of "certain inalienable rights," possessed by all people. That word "inalienable" is an interesting one. The dictionary defines it as "that which cannot be taken away." The Declaration names a few inalienable rights: "Among these are life, liberty, and the pursuit of happiness."

According to that statement no one has the right to take away an individual's life, deprive him of liberty, or interfere with his pursuit of happiness. Does the statement answer the question, "Have I the right to do as I please?"

Let us look into this matter a little further. Today in American prisons scores of persons await the hour when they will be put to death for crimes they have committed. Is living to them an inalienable right? Thousands in the same prisons must live in tiny cells behind barred windows for months, or even years, because courts of law have decided they were guilty of wrong-doing. Is liberty one of their inalienable rights? Many of these prisoners may claim that they were merely pursuing happiness when they were arrested and that the pursuit of happiness is an inalienable right. Perhaps in order to "have a good time" they drove recklessly, ran into an auto, smashed it into ruins and injured its occupants. Or perhaps they were merely "having a good time" gambling and robbed someone of his savings. Or perhaps they thought it would be fun to turn in a false alarm and see the firefighters go rushing by.

Are they correct in saying that such pursuit of happiness is one of their inalienable rights?

The Prodigal Son

The Scripture passage for today tells of a boy who asked his father for his share of the family inheritance. The father gave it to him. Then the boy traveled into a far-country and spent his inheritance in riotous living, until finally not a penny remained. Probably he thought, "It is my money, and I have a right to spend it in any way I

wish." But he had no food and felt hungry even for the husks that were fed to the swine. All he could do was to return to his father.

Did the Prodigal Son do anything he had no right to do? Who had to suffer for his actions? Is it everyone's right to use his talents, his strength, his time, his money and his opportunities as he wishes?

The Ten Talents

In the Parable of the Ten Talents, what mistake did the servant make who received one talent and buried it? He probably reasoned that the talent belonged to him and that he had the right to do as he pleased with it. Evidently his master did not agree with him. The master regarded the talent as a loan and found fault because it had not been used during his absence. Was the servant's mistake in any way like that of the Prodigal Son?

Suppose you have inherited a good mind, a beautiful singing voice, a strong healthy body, or leadership ability. Do you think your Master regards these as gifts to you or merely as loans? And when he asks you for an accounting, do you think he will wish to know why you have buried your talents instead of using them for the benefit of other people?

Do you have a right to do as you please with your talents?

Rights and Responsibilities

It is true that everyone possesses certain inalienable rights, provided he does his part as a good citizen. In fact, it may be said that everyone has a right to do as he pleases as long as he pleases to do what will not interfere with the rights of others. For this reason, the right to destroy and to waste does not exist in a Christian society.

A certain junior high school based all its citizenship training on the slogan, "In a democracy there is no privilege without a corresponding responsibility." This thought was embodied in the school creed, made the theme of school assemblies, proclaimed by posters and dramatic performances and taught in classes until it became a part of the life of each of the students. That school became famous far and wide because of the high standards of citizenship that the students maintained for themselves.

If young people are allowed to write an examination without being watched, it places upon them an added responsi-

bility. If they participate in the government of their school, have a voice in the selection of their officers, choose the books they will read, guide their own games and recreational activities, are permitted to leave their classrooms at will, select the studies they will pursue, or if they receive any number of privileges desired by young people today, they must realize that in accepting these privileges they must accept also the responsibilities that go with them.

In accepting responsibilities young people must be willing to seek the best possible guidance in discharging these responsibilities wisely. Under such guidance their inheritance of privileges will not be wasted in "riotous living." Every inheritance is handed over in trust, to be preserved and used in the service of God. It really belongs to God and to one's fellow men.

The "inalienable rights" remain inalienable only when the individual agrees to bear the responsibilities that go along with every right.

In Conclusion: Divide the blackboard into two columns. In one, list the rights of individuals, starting with the inalienable rights mentioned in the Declaration and including the rights that the members of the group think they should have. In the column opposite, list the responsibilities that accompany each right.

Have the members of the group been accepting any privileges without the accompanying responsibilities? What can they do to make themselves worthy of these privileges?

HINTS FOR A GOOD MEETING

Appoint at least one week in advance of the meeting four members of the group to lead a discussion of each of the subjects treated above. Ask each leader to prepare a presentation and some questions based upon the material contained in the treatment of the subject for which he will be responsible.

Suggested Order of Service

Call to Worship. Through the ages men have fought for their rights, usually considering only their own selfish interests. But when Jesus came into the world he set a new standard by which to live, teaching, "All things whatsoever ye would that men should do to you, do ye even so to them."

Hymn. "Saviour, Like a Shepherd Lead Us."

¹ Intermediate C. E. topic for December 3.

Prayer, closing with the Lord's Prayer.

Discussion. "Inherited Rights."

Hymn. "The Fathers Built This City."

Scripture. Luke 15: 11-24.

Discussion. "The Prodigal Son."

Hymn. "O Brother Man, Fold to Thy Heart."

Scripture. Matthew 25: 14-29.

Discussion. "The Ten Talents."

Discussion. "Rights and Responsibilities."

Hymn. "O Master, Let Me Walk with Thee."

Benediction.

THE VOICE OF THE CROWD OR THE VOICE OF GOD? ¹

By Frank Austin Boggess

Scripture: Acts 6: 9-15

Does a Crowd Have a Voice?

Yes, crowds have voices and they are usually loud and commanding. You remember when Pilate took Jesus before the multitude, they cried as with one voice, "Crucify him! Release unto us Barabbas!" Crowds do things which their members as individuals would not do. Doubtless many men in that crowd before Pilate had nothing against Jesus, but their judgment was swept away by the voice of the crowd. So, under hot-headed leadership, crowds through the centuries have lynched men, burned bridges, wrecked trains, destroyed homes and committed other lawless acts. And the members of these crowds often have been law-abiding citizens who have lost their ability to reason when they have joined a crowd.

This is also true among young people. The voice of the crowd says, "Let's drink," or "Let's not go home till morning," or "Let's go on a school strike," or "Let's cut classes," or "Let's go to a neighboring city instead of going to church." Or the crowd makes scores of other decisions that are contrary to the training and the better judgment of many individuals who make up the crowd. And, caught in the whirl of the crowd, the person who has been trained not to drink, to be home at reasonable hours, to be loyal to school and to attend church regularly, too often yields to the voice of the crowd against the wishes and the advice of parents and those who have his welfare most at heart.

For Discussion: Can you think of an incident when you did as the crowd wished, even though it went against your better judgment? How did it happen? Was your conscience off duty, or was its voice lost in the noise of the crowd's voice?

¹ Intermediate C. E. topic for December 10.

Can We Hear the Voice of God?

A thrilling story in the nineteenth chapter of 1 Kings tells how this question was answered for the prophet Elijah. Elijah fled to Mount Horeb to escape the wrath of Jezebel. While he waited there he heard the voice of the Lord. "And a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." And in that still small voice Elijah recognized the voice of God.

Can't you imagine the awe-inspiring hurricane in the mountains, blowing rocks from their ancient anchorage; the earthquake, terrifying the animals and leaving devastation behind; and the fire raging through the mountain forests?

But when God spoke, it was in a still small voice.

Each individual has been provided with a conscience, and through it he can hear the voice of God speaking to him. But it is a still, small voice. Elijah found that he could not hear the voice of God when the wind, the earthquake and the fire were raging about him. Today people find it difficult to hear the voice of God while the voice of the crowd is ringing in their ears.

For Discussion: If you were setting out on a dangerous expedition, what precautions would you take to maintain communication with your friends and relatives or others who could bring you help? In traveling through life, does a knowledge that you can communicate with God give you a sense of security? What future lies before the individual who cuts himself off from contact with God's voice? Do you believe that failure to heed God's voice causes him to speak to a person less frequently?

Which Voice to Follow

Men who lead crowds astray usually possess some of the characteristics of a mighty wind or earthquake or fire. They are noisy, vigorous, destructive. They act on impulse rather than on reason, for the sake of desire rather than service. They sweep away objections and drown arguments. Real, constructive leaders show some opposite qualities. They are thoughtful, unselfish, logical, kind; they think straight and seek to do what is best to be done rather than what will feel best at the moment.

Thousands of honest young people have appeared in a regretful frame of mind before their parents or teachers after having participated in an escapade. When asked, "How did it happen that you were mixed up in this?" they have

replied truthfully, "At the time it seemed like a good thing to do. But I can see now it was very unwise." Why did they make the mistake? Was it because conscience went off duty and the still small voice of God could not be heard above the loud voice of the crowd?

What to Do About It

Railroad builders make an exhaustive survey of the land through which their trains will run and decide where it is wisest to construct their routes. Then they make a firm bed on which they lay ties and rails of steel. They do all they can to make the road safe. They build strong bridges across streams, install switches and erect telegraph stations. Railroads have won a marvelous record for safety. Trains run through storms and darkness, through long tunnels and over high mountains, across rivers, lakes and deserts. How is this possible? Because the men who operate the railroads have removed all the important decisions from the realm of debate. The route has been surveyed and laid out, and the engineer never has to hesitate to determine which way to go.

Something of the kind should be done to safeguard a life. Young people should survey the road ahead, with the help of their parents, their pastor, their teachers and their conscience, and plant solidly certain principles, thus removing proper actions from the realm of debate. These principles must be planted so solidly that the voice of the crowd cannot affect them.

For Discussion: Consider the experiences that members of the group have had in being swayed by the voice of the crowd against their own better judgment. What principles will they need to accept to safeguard themselves from the same temptation in the future? Let the group compile a list of principles that will guide them in their future actions. Will they include principles concerning the use of alcohol, behavior toward parents, attendance at church and Sunday school, voting at school elections, repeating rumors?

Would the group be willing to make a resolution that, before making any important decision in the future, they will spend some time quietly and alone in order to hear what God has to say in the matter?

HINTS FOR A GOOD MEETING

Use the material presented above as the basis for talks and an open forum.

Suggested Order of Service

Hymn. "Jesus Calls Us."

Scripture Reading. Acts 6: 9-15.

Prayer.

Talk. "Does a Crowd Have a Voice?"

YOUNG PEOPLE'S MEETING

Talk. "Can We Hear the Voice of God?" (Read 1 Kings 19.)

Hymn. "He Leadeth Me."

Talk. "Which Voice to Follow."

Reading. The Elixir.

THE ELIXIR

Teach me, my God and King,

In all things thee to see;

And what I do in anything,

To do it as for thee.

Not rudely, as a beast,

To run into an action;

But still to make thee prepossessed,

And give it his perfection.

A man that looks on glass

On it may stay his eye;

Or if pleaseth, through it pass,

And then the heaven espy.

All may of thee partake,

Nothing can be so mean,

Which, with this tincture, for thy sake

Will not grow bright and clean.

A servant with this clause,

Makes drudgery divine;

Who sweeps a room as for thy laws,

Makes that, and the action, fine.

This is the famous stone

That turneth all to gold;

For that which God doth touch and own

Cannot for less be told.

—George Herbert.

Open Forum. "What to Do About It."

Hymn. "Jesus, Saviour, Pilot Me."

Closing Prayer.

THE CHURCH: THROUGH THE AGES UNDEFEATED¹

By Milton C. Froyd

*Scripture: Matthew 16:18; Ephesians
2:18-22*

Introduction

Smoke rolled upward and blended with the night sky. Tongues of flame leaped high. The streets were crowded—snarls of hose, firemen shouting orders, police angrily forcing people back from the danger zone where walls might fall. Suddenly the roof crashed in. Frightened bystanders screamed. "The church is doomed," someone shouted. Newspapers the following morning announced, "The old Park Street Church burned to the ground late last night. A total loss." Both the fire department and the insurance companies agreed. But they were all wrong. The real truth is that the church was not touched. The fire

reached only the building. The church itself is not a piece of property but a group of people. For the time being, the church will meet elsewhere, but soon they will build a new place of worship on the site of the old.

The Foundation of the Church

In answer to Jesus' question, "But who say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God." This answer commonly is called Peter's confession of faith. Warmly praising him for his belief, our Lord added, "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it."

People have argued about this text for years. What did Jesus mean? "The church must be built on Peter," say the Catholics. "Not so," return the Protestants. "Not Peter, but Peter's confession must form the foundation of the church." Both are wrong, and both are right. A church cannot be built on a mere man; neither can it be built on a confession alone. But when the two are combined—a man who makes a confession—you have the foundation for the church. In other words, a church is built of people who can say that Jesus Christ is the Son of God, who can say it not only with their lips but also with their hearts, because they know him, love him and obey him.

The Strength of the Church

"And the gates of Hades shall not prevail against it." Nothing can destroy Christ's church. Attempts have been made. Again and again through the ages all the powers of evil have attacked the church, but they have not been able to kill it. The land of Rumania today presents an example. Last fall, by order of the government, hundreds of Baptist churches were padlocked. Ministers and lay leaders were thrown into jail. It was a cold-blooded attempt to wipe out this particular denomination of the church. But out of this land of suffering there came in July of this year to the Baptist World Alliance a thrilling witness. The speaker, with defiant zeal, told how the Baptists, when they had been driven from their houses of worship, had met in private homes. Tracked to their homes, many had been arrested and sent to prison. But that had not destroyed the church; it merely had transferred it from home to prison.

These remarkable people who are filled with the love of Christ cannot be held back. They have been thoughtless about their lives, because, realizing that they belong to God, they care little for personal safety. Drive them from their church buildings and they will meet in the fields. Scatter them from the fields,

and they will meet in cottages and barns. Chase them from their cottages, and they will meet in prison if need be. But they will meet. "And the gates of Hades shall not prevail against them." They are Christ's church.

The Design of the Church

Design is important. For building a house of worship, the finest architecture available is selected. Roman, Gothic, Colonial—these are some of the desired patterns. But what is the design, not of the building, but of the church itself? That is most important. In the text from Ephesians, Paul suggests this pattern. Notice his description:

1. *The church is like a nation.* "Ye are no more strangers and sojourners, but ye are fellow-citizens." In the world there are many nations, each with different language and sometimes a different color. But the church is a nation made up of people from all nations. All who love the Lord are brought together under the rule of one King.

2. *The church is like a family.* "The household of God." The church is even more closely knit than a nation. Nations in the world are made up of people of many different bloods. Our own nation is comprised of people from almost every race under the sun. The true church must be more than a nation; it is a family where all members are of one blood. That wipes out all distinctions of race, color and class. Christians are a people of one blood. They are brothers.

3. *The church is like a temple.* "Groweth into a holy temple in the Lord." However wonderful the family may be, that is not enough. The church also is a "temple." What is a temple? Paul answers, the "habitation of God." The church is the dwelling-place of God, a body of people in whom the Lord lives. Sometimes we hear the phrase, "the house of God." It refers to the building in which the members of the church worship. But God refuses to be housed in a building. He seeks to dwell in the lives of men and women. The true "house of God" is a body of men and women in whom God breathes, thinks, loves and works. That body of men and women is the church.

The design of the church, then, is that of a nation, a family and a temple, constructed from people who are able to say from the depths of their souls, "Thou art the Christ, the Son of the living God." Do you wonder that the Christian church cannot be destroyed, that people have been willing to die for it?

HINTS FOR A GOOD MEETING

Do something to illustrate the distinction between the church building and

¹ Intermediate C. E. topic for December 17.

the church. Ask someone to make a crayon or pencil sketch of your own church building. Make it large enough to be seen plainly throughout the room. Alongside of that sketch place another of a man or a group of men, preferably with some emblem that would distinguish them as worshippers. These drawings need not be works of art. Then, by repeated emphasis from beginning to end, drive home the fact that, "Not buildings but people make the church."

The church often has been severely criticized. In this meeting disregard all negative criticism. Keep the tone of the service strong and positive. Call for testimonies on, "What my church means to me." Urge those who pray to pray positively, with love and gratitude for the church.

Suggested Order of Service

Quiet Music.

Hymn. "I Love Thy Kingdom, Lord."

Scripture Reading. Matthew 16:18.

Talks. "Introduction" and "The Foundation of the Church."

Hymn. "The Church's One Foundation."

Talk. "The Strength of the Church."

Hymn. "Faith of Our Fathers."

Scripture Reading. Ephesians 2:18-22.

Talk. "The Design of the Church."
Reading. "The Church."

THE CHURCH

This is the church of my dreams.
A church adequate for the task.
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture
or class,
No frontiers, geographical or social.
The church that inquires as well as
avers,
That looks forward as well as back-
ward,
The church of the Master,
The church of the people,
The high church, the broad church,
the low church,
—High as the ideals of Jesus,
—Low as the humblest human;
A working church,
A worshipping church,
A winsome church;
A church that interprets the truth
in terms of truth;
That inspires courage for this life
and hope for the life to come;
A church of all good men,
The church of the living God.

—John M. Moore.

Discussion.

Sentence Prayers.

Hymn. "Blest Be the Tie that Binds."

Questions for Discussion

1. Can a church cater to any one class or race and be truly Christian?
2. What should the church mean to the community?
3. Is it important to make places of worship beautiful? Would we gain or lose if we abandoned our expensive property and met in halls or tents and used the money for other purposes, such as the missionary cause?
4. If the church is a group of individuals, what responsibilities rest with each individual?

GOOD TIDINGS OF GREAT JOY ¹

By Edgar C. Smith

Scripture: Luke 2:1-11

Introduction

Good tidings? Voices from across the sea, terse and energetic, tell of harsh words between rulers, of the clashing of soldiers on the battlefield, of ships torpedoed and cities bombed.

But it is Christmas. Are there good tidings? Of course. Voices as from heaven tell again the Christmas message, sweeter and more precious than ever.

Good tidings! Of what? Of a babe born in Bethlehem whose name "shall be Jesus, for he shall save the people from their sins." (How much we need him now!) . Of peace among men. (How much our hearts desire it!) Of great joy. (How hungry we are for joy!)

Good tidings! To whom? To the shepherds who heard it first and the people of Bethlehem to whom they repeated it; to all the people—in Jerusalem, in Judea, in Samaria, and in the uttermost parts of the earth. To the people of that day, and to us in our day, and to the intervening generations in their turn.

To the People of that Day

But they lived under a dictator! "Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment. . . ." Who was Cæsar Augustus? The great dictator of the first century, ruling with brute force, maintaining the bare form of the old Roman republicanism, stripped of all meaning.

The events of the first Christmas happened in a situation strikingly like our own. The beloved scenes of the stable and the manger, the shepherds, the angels, the Wise-men and the star

do not complete the background. At the same time a divinity-claiming dictator enrolled "all the world" under his mailed fist. Blackest night covered the world, whose only hope lay in the emancipation of the human spirit.

Yet that situation, in God's eyes, constituted "the fulness of time." In that dark hour God broke through with good tidings of great joy. In that dark hour God sent his Son. Never had God been nearer to men nor more concerned for them than at that moment. He is as near to us this Christmas Day, and as much concerned. He sends us the same tidings: "Behold, I bring you good tidings of great joy which shall be to all the people."

To the People of Our Day

We need no other message. For our day, as well as that day, the good tidings of great joy are sufficient. We do need, however, to believe the tidings, to act in accordance with our belief and to spread the good news abroad until the time shall come when "in the name of Jesus every knee shall bow . . . and every tongue shall confess that Jesus Christ is Lord." Then "they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid."

Good Tidings of Great Joy

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us." The good tidings! "In him was life; and the life was the light of men." The great joy!

Joy to the world! the Lord is come;
Let earth receive her King.

Joy to the earth! the Saviour reigns;
Let men their songs employ.

We should be joyful on Christmas, should we not? It may be difficult in view of what is going on in the world. Nevertheless, because of God's promises and the hopes that are ours through Christ, we can be.

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong
And mocks the song
Of peace on earth, good-will to men!"

¹ Senior C. E. topic for December 24.

YOUNG PEOPLE'S MEETING

Then pealed the bells more loud and deep:

"God is not dead; nor doth he sleep!

The Wrong shall fail,

The Right prevail,

With peace on earth, good-will to men!"

It may be difficult to rejoice, when, after 1,900 years, so much darkness still prevails—so much selfishness, greed, malice, lying, deceit, injustice, oppression, hunger, thirst, loneliness, prejudice, pride and lust. Nevertheless, Christmas reveals the other side of human nature and reminds us how much goodness, kindness, mercy, justice, love, helpfulness and unselfishness exist today. We can rejoice at this and praise Christ as the fountainhead of it.

O Come, All Ye Faithful

The angel said, "Behold!" The word means more than "to look at." It implies "to regard with restful satisfaction." Is not that what we should do tomorrow, on Christmas Day? Behold, tidings of great joy! A Saviour, to you and to all people. Peace on earth among men. Behold these tidings—regard them with restful satisfaction.

O come, all ye faithful,

Joyfully triumphant,

O come ye, O come ye to Bethlehem!

Come and behold him. . .

HINTS FOR A GOOD MEETING

Surely, on Christmas Eve, you will be able to enlist as speakers members of the group who will talk from their own hearts, merely using the material above to stimulate their thinking. The meeting will be remembered longer if they do so. Also, the worship service should be planned to suit your own tastes and those of the group. The following order of service is merely suggested:

Quiet Music.

Scripture Reading. Luke 2: 1-11.

Hymn. "While Shepherds Watched Their Flocks by Night."

Introductory Talk.

Talk. "To the People of that Day."

Hymn. "Brightest and Best of the Sons of the Morning."

Talk. "To the People of Our Day."

Sentence Prayers.

Hymn. "Joy to the World."

Talk. "Good Tidings of Great Joy."

Discussion.

Talk. "O Come, All Ye Faithful."

Hymn. "O Come, All Ye Faithful."

Benediction.

Prepare questions for discussion that will interest your group. Here are a few with which to start:

1. Margaret Sangster says that Christ-

mas is a baby's smile magnified by the years. What does this mean to you?

2. What place does the Christmas message have in a war-ridden world? If the spirit of Christmas prevailed every day, everywhere, what would happen to war?

3. What can your group do to make the Christmas spirit prevail every day? Everywhere? Make a list of specific activities. Prepare plans to carry through some of these activities right now.

OFF WITH THE OLD! ON WITH THE NEW! ¹

By Dorothy Hassler

Scripture: 1 Peter 3: 10-13;

Matthew 25: 31-46

The Check-up Craze

We live in an era of check-ups. Advertisers spend millions of dollars each year warning us to consult a dentist every six months. Medical groups advise us to submit to an annual physical examination. We check our weight, our intelligence, our literary knowledge, our personality. We mark charts in monthly magazines to determine how well we rate as husbands, wives, parents, children.

With a new year ahead, what better time than now to check up on the spiritual lives we have lived during the past year? Thoughtful consideration may show a number of places in which we have fallen short of our intended mark—perhaps far short of the mark set by Christ. (Matt. 5: 48.)

"Ring Out the Old"

In the world. Consider the international situation for the past twelve months. Two major wars have been in progress; bitterness and hatred have taken the place of friendliness among almost all nations of the world.

Think of the racial injustices that have marred 1939: Jews persecuted and driven from their homes in Europe; other races denied equal rights to jobs and conveniences because of the color of their skin. Even in the *national* parks in some states of our own country, Negroes must use different picnic grounds from those set aside for white people.

For discussion. Has our church done anything during the past year to bring the teachings of Christ to bear upon such conditions? Could it have done anything?

In the home. Misunderstandings and quarrels during the past year have caused many homes to fall short of this mark of ours. Homes have been broken up, feelings have been wounded, because of a careless word or an inconsiderate action.

¹ Combined senior and intermediate C. E. topics for December 31, "God's Gift of a New Year—How Use It?" and "How Have We Used the Year?"

For a few minutes of silent meditation. In my own home, could any trouble have been avoided if I had tried to live in a manner that was more nearly Christian?

In the church. In the past year many churches have fallen down on their jobs in some way. Lack of enthusiasm and consecration may be the trouble; or perhaps the members differ in their views on some questions and make no attempt to understand each other.

The story is told of a small village in New York that had two churches of the same denomination. One Sunday a stranger, passing through the village, stopped at one of them for morning worship. The attendance was small, and he puzzled over the fact that so small a village should have two similar churches. After the service he spoke about it to the minister.

"Well," said the pastor, "about twenty-five years ago our church needed a new carpet for the middle aisle. Some of the members wanted a red carpet; the others insisted on green. Neither side would agree, so the greens left the church and started a new church of their own." Then, looking sadly at the bare floor, he added, "Since then, neither church has been able to afford any carpet at all."

What silly squabbles divide our Christian churches! With the kingdom of God waiting to be built, we argue over the color of a rug!

For our consideration. Does any such quarrel spoil the work of our own church? What are we doing about it?

In this society. How do you rate this society? Has it met the needs of its members this year? Has it led the way in Christian friendliness by showing friendship for people of other races? Has it made the Christian life look attractive to those who are still "outside"? Has it helped you to make up your mind concerning various problems of Christian living? Has it brought your life closer to the way of Jesus?

If it has, fine! If not, why not? What does our society lack, and how can you—each of you—help to supply that lack?

In one society a young man decided that his group needed trained leadership. He made it his duty to study to become such a leader; he even took courses in public speaking in order to overcome his shyness in standing before groups of people. Not only did he help his own society, but now he is recognized as an expert on young people's work, and gives aid to young people's groups all over the country.

Finally, in ourselves. What about our own personal lives? In the year just passing, did you fall short of the goals you set for yourself? In your school

YOUNG PEOPLE'S MEETING

work? Was it because you didn't do your best that the new position turned out badly? If you gave your best to some job you had and still it did not turn out the way you had hoped, did you give up in disgust and say, "What's the use"?

For silent prayer, as the leader continues. Think over your relationships with others during the year, and compare your actions with those of him whose every act was perfect. Have you lived in the past year to help and serve others? . . . Have you done anything to minister to the hungry and the unemployed, or have you taken the attitude that they should be left to shift for themselves? . . . Have you helped anyone to meet Jesus as Lord and Saviour?

"Ring in the New"

Well, the year has flown now; we cannot change the record. But behold! He who makes all things new has given us another year. With our spiritual "check-up" in mind, let us resolve to make a larger contribution to Christ in the New Year.

Decide which things are most important; try to concentrate on those things. Take some definite project for your own in each phase of life that we have discussed: international, racial, home, church, society, self. Find out all you can about the problem, then see what God and you together can do about it.

Look for places of leadership that you might fill, and set yourself to prepare for them—Sunday school teacher or officer, society worker, church leader.

Set yourself a goal in helping others. Study the conditions that exist so that you will know how to apply the Master's teachings to them. If you have any racial prejudice, undertake the task of eliminating it this year.

"Ring in the Christ That Is to Be"

Peter tells us to "eschew evil, and do good," to "seek peace, and pursue it" (1 Peter 3: 11). If we follow his advice, surely we shall, as Tennyson wrote,

"Ring out the darkness of the land.
Ring in the Christ that is to be."

HINTS FOR A GOOD MEETING

Suggested Order of Service

Call to Worship. 1 Peter 3: 10-13.

Hymn. "All Beautiful the March of Days."

Scripture Reading. Matthew 25: 31-46.

Prayer Hymn. "Temper My Spirit, O Lord."

Reading. Ring Out, Wild Bells.

Prayer.

RING OUT, WILD BELLS

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:

The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

— Alfred Tennyson

Talks, with short periods for discussion, meditation and prayer as indicated.
Hymn. "Take My Life, and Let It Be."
Benediction.

If You Are Ambitious

You can make your meeting more effective by preparing beforehand a list of questions in the form of a check-up chart. Base these questions upon those suggested in the topic. Give the members copies; allow them to check their own charts, rating themselves on their accomplishments.

You can, as a fitting close to the meeting, suggest that each member "write himself a letter," telling of his plans for the next six months. For those members who bring such letters in next week, make arrangements for the pastor (or the society secretary) to receive them—sealed, addressed and stamped—and to mail them on June 30, 1940. That will give the writers a chance to check up on their resolutions as they have listed them.

"INTO ALL THE WORLD"¹

By Dorothy E. Claypool

Scripture: Mark 16: 14-20

In the almost two thousand years since Christ commanded it, Christian disciples have literally carried the gospel story "into all the world." The Eskimos of the northland have heard Christ's message; the explorers in the southland wastes find that they must live in Christian harmony

if they would survive. The story has spread throughout the length and breadth of the continents; it has leaped from island to island in the seas. Apparently, therefore, the world is Christianized at last. Or, is it?

The Facts Say Otherwise

The first likely place for Christian activity, after the disciples received Christ's command, was the Roman Empire, which spread across southern Europe. Consequently, hard-working and sincere Christian men struggled heroically to present a faithful account of the things they had learned from Christ himself. After years of severe persecution, the Christians found their work bearing fruit, or so it seemed. The Empire suddenly favored the new religion and decreed that henceforth it should become the faith of everyone in the state. At that moment trouble overtook the newly organized church, and discontent and controversy began to creep in. Today, in Europe, after centuries of the union of church and state, Christianity really stands at the testing-place. Nation after nation attempts to reject the gospel, labeling Christ a visionary, impractical Jew, one to be despised. Such a condition makes it seem as though Christianity certainly had gone far afield somehow.

A church conquered Central and South America; a rich, greedy institution stripped a new continent of its gold, then forced the people to accept a new religion. Through the centuries that followed, the leaders of that church stressed elaborate worship, grand buildings, the power of the institution rather than the importance of the people who made up that institution. Is it any wonder that today Protestant churches find such a rich field of work awaiting them? Is it any wonder that travelers in Latin American countries remark on the poverty, the lack of education, the immoral practices?

Colonists in North America sought a religious liberty—freedom from the form and ceremony and false practices that were distorting the Christian faith beyond all recognition. They found that freedom, but have gone to the other extreme in exercising it. In their zeal to avoid influencing another's belief, many so-called Christians of the present day have reached the place where they fail to practise their own. In all too many cases Christianity in our own country has departed far from the teachings on the Mount.

The Story Told Poorly

Other examples might be given to show how extensively and effectively the gospel story has been told. The tragic situation reminds one of the legendary tale of the bird ordained by God to bear a message of love to the peoples of the earth. The

¹ Senior C. E. topic for December 3.

YOUNG PEOPLE'S MEETING

bird was afraid he would forget the tale, so God painted the story in pictures, writing on the bird's feathers. The bird loved his new magnificence and so admired the pictures that he forgot their significance. Consequently, when his audience asked for an interpretation the bird could explain only in faulty and hesitating language. So the peoples of the earth heard but half the story and, unimpressed, they continued to live in their former state. Or, if they did attempt a change, it was so mixed with pagan forms that the real message became even more obscured.

"Go Ye Into All the World"

The command that Christ gave to his disciples at the close of his ministry he repeats to us today. Each person who has experienced God's love and power feels the urge to go "into all the world . . ." The Gospel of Mark continues by saying, ". . . and preach the gospel to the whole creation." It is so easy to preach to others and so difficult to make that preaching effective. It is so easy to tell others how to live and so hard to live that way oneself.

The Gospel of Matthew, according to the American Revised version, closes the command with the words, ". . . and make disciples of all the nations." In isolated cases Christians are revealing the love of the Father and the possibilities in a life lived according to Christ's teachings. All the world thrills when a Schweitzer sacrifices a life of ease to minister to some otherwise forsaken Africans; when a Kagawa gives all he has to the poor and follows Christ by practising the precepts of Jesus, thousands are inspired to Christian living. Who can tell what happens when one Christian in an unknown community lives daily as the Master lived and as he pleaded with his followers to live?

Discipleship means far more than listening to a story or a sermon. Only as Christians everywhere live out the admonitions of the teachings on the Mount, only as they repeat through their day-by-day living the story of Christian love will the nations of the world be impressed. Then, indeed, will the hearers take steps to become disciples and they too will move out "into all the world" and help to build the kingdom of heaven outlined by Jesus in his ministry.

HINTS FOR A GOOD MEETING

This topic is the first of a series of three on the missionary phase of Christianity. The idea running throughout the series is to show the young people the place of missionary work in the Christian church, the types of missionary work that can be done, and the responsibility of the individual Christian for spreading the story of Christ's life and love.

Illustrations to enrich the material will be found in such magazines as *Missions* or *The Missionary Review of the World*, or in such devotional booklets as *A Book of Remembrance*, *The Secret Place*, and pamphlets prepared by the missionary departments of the denomination.

The World Wide Guild, the Royal Ambassadors, or the Women's Missionary Societies in your church should possess the latest missionary reading-books. Ask them if you may borrow some of these books in preparing these three topics. Basil Mathews' *Through Tragedy to Triumph* emphasizes the thing that this topic tries to develop. The program materials prepared to develop discussion on this book give many helpful suggestions that the leader of the meeting could follow. See also Mathews' *The Jew and the World Ferment*, for a graphic description of one of the greatest wrongs laid at the door of organized Christianity.

For the worship service find hymns, Scripture, poems or other materials that stress the wonder of the gospel story.

Select such hymns as:

"He Leadeth Me."

"Fairest Lord Jesus."

"Love Divine, All Love Excelling."

"Go, Labor on, Spend and Be Spent."

Questions for Discussion

What is the mission of the church? To secure new members? To tell about Christ? To bring about a change in economic and social conditions? What objections do you have to any of these? Would you combine any, or add anything to them?

When Christian churches have assumed the responsibility for education, hospitalization and evangelization of a certain area, should they ever relinquish that responsibility?

Should missionaries ever fight restrictions placed on their Christianizing activity?

What is evangelism? Are Christian churches adequately evangelizing the world today?

"TEACHING, PREACHING, HEALING" ¹

By Dorothy E. Claypool

Scripture: Matthew 4: 23-25

Teaching

"I have a B.S., a good job in the Junior High, a fairly decent salary, good friends, a fine family. I enjoy my church work—the missionary circle, young people's work, my class of juniors—and my family activities mean real joy to me. But I have the feeling that all this is too easy. I'm going to break loose and go where I'm really needed."

¹ Senior C. E. topic for December 10.

So the young junior high teacher resigned her job and went off to Puerto Rico to teach in a mission school, to organize a new class of juniors in the little village Sunday school, to promote week-day club activities with the boys and the girls of the community. The youngsters loved her and they tried hard to be like the pretty American teacher who made lessons so enjoyable, and who explained the Bible stories so clearly. She exhibited no spirit of self-sacrifice. She felt that she was doing the things that Christ desired her to do, in the place where he needed them done.

In the same large eastern city another young school teacher sat musing:

"I have a B.S., a good job—wonder why Salvatore has been so sullen lately? He's been spending a good deal of his time in the schoolyard with that Schultz youngster. I must look into that. Well, as I was saying, I have a good job, a fairly decent salary—that reminds me. I must pay Miss Grey that ten dollars for the breakfast fund. Angelina Torrelli has been looking less peaked since we began to supply that little snack before classes start in the morning. I wonder if I ought to follow Helen's example and go away as a missionary? They do need teachers down where she is. Still, I'm vain enough to think I'm needed here, too. I do think I helped the kids to make a success of their Hobby Club last year. And Joe Burke is just coming to the place now where he seems to be losing interest in that Third Street gang. Making him captain of the Traffic Squad this year was a good move. And Bernadine is beginning to show results in that Outdoor Club around at the church 'on Locust Street. I do get pretty tired sometimes, but somebody has to help these city children. It might as well be I, for I do get a heap of enjoyment out of it. Say, I can't sit around here all day. I've got to see Mrs. Torrelli about Faustina's glasses."

So another teacher fitted into Christ's program, teaching lessons of love by demonstrating the love she bore for the boys and the girls with whom she came in contact. Christian teachers go far away, and Christian teachers stay near at home—but all truly Christian teachers work toward the same goal, to bring the ones they teach to an understanding of the principles laid down by Christ while he was on earth; to show to others, whom they have prepared to receive it, the full measure of Christ's devotion and sacrificial life.

In a similar way, Christ taught the love of the Father.

Preaching

"It isn't enough to say 'God loves you and wants you to love him.' Someone must say also, 'You've been living the

wrong kind of life. Stop sinning and make yourself worthy of that love.' That's where this preaching business comes in." So decided a group of young people who were discussing preachers in general and the work of the ministry in particular.

"Yes," agreed one of the group, "and when folks don't recognize the wrong in customs they have been following, someone must explain the fault and point out a better way of living. At home the preachers show us the evils of such things as gambling and the liquor traffic. Abroad, foreign missionaries explain the wrong in child marriage and the caste system."

Jesus went about preaching with fervor and power, and crowds heard him and were influenced.

Healing

The group of women shuddered in horror as they listened to the news related by the missionary on furlough. She spoke of the young woman surgeon sent out to the mission field by that church only a few years before. The teller recounted a story of faithful medical service rendered, of a dangerous infection received by the young doctor, and of the agonizing realization that one of her eyes was destroyed. Partially blinded! Wouldn't such a reward for faithful service embitter the young physician and cause her to turn away from her Christian faith?

"No indeed," replied the missionary. "Her faith is too strong for that. She realized that ignorance and disease had been at fault. She suffered because the people she was serving had not advanced sufficiently to attempt to control such infections, and because medical skill could not combat the situation. Now she is studying eye surgery, in order to be able to cure other people who may suffer as she did."

Christ found a disease-ridden, sin-sick people. He realized how much people suffered because of ignorance and fear. But he prepared himself to meet the situation so that such conditions need not continue forever.

HINTS FOR A GOOD MEETING

This is the second in a series of three topics that attempt to give a clear picture of the missionary situation today. The first attempted to discover the real progress that has been made in Christianizing the world. This topic tries to show the various ways in which Christian workers are answering the call to spread the gospel.

In searching for additional material to present in the meeting, do not miss the October number of *Missions*. "Giving Direction and Meaning to Life," by G. Pitt Beers, is a report of Home Mission

activity during the past year. "Childless Women at the Sacred Tree," by T. V. Witter, reveals the stark need for the real Christian religion in India. All copies of this denominational missionary magazine contain significant material for such topics as these.

Last week's topic was mainly a discussion service. This week's topic should be largely an appreciation service. It will be most effective if there is very little discussion. The stories given in the development could be related, together with other stories gleaned from the missionary publications or from personal experience with missionaries. Intersperse the telling of these stories with an occasional hymn; an appropriate reading such as "The Nameless Saints," that follows this topic; a period of short prayers. Make the whole service a period of worship.

Appropriate hymns:

"For All the Saints."

"Go, Labor on: Spend, and Be Spent."

"I Live for Those Who Love Me."

"My Jesus, As Thou Wilt."

"Master, No Offering Costly and Sweet."

THE NAMELESS SAINTS

What was his name? I do not know his name.

I only know he heard God's voice and came,

Brought all he had across the sea

To live and work for God and me;

Felled the ungracious oak;

Dragged from the soil

With horrid toil

The thrice-gnarled roots and stubborn rock;

With plenty piled the haggard mountain-side;

And at the end, without memorial, died. No blaring trumpets sounded out his fame,

He lived—he died—I do not know his name.

.

And I?

Is there some desert or some pathless sea Where Thou, good God of angels, wilt send me?

Some oak for me to rend; some sod,

Some rock for me to break,

Some handful of His corn to take

And scatter far afield

Till it, in turn, shall yield

Its hundredfold

Of grains of gold

To feed the waiting children of my God?

Show me the desert, Father, or the sea.

Is it Thine enterprise? Great God, send me.

And though this body lie where ocean rolls,

Count me among all Faithful Souls.

—Edward Everett Hale

OUR PART IN THE MISSIONARY ENTERPRISE¹

By Dorothy E. Claypool

Scripture: Romans 10:8-15

Introduction

The setting is any church auditorium; the time, Sunday morning. Several young people are going through the ceremony by which they profess their faith in God and indicate a desire to serve him through affiliation with a Christian church. How many of them realize that membership in a church obligates them to help carry out the program of that church?

Consider another case. The setting is any church-school room. The pupils are repeating the Lord's Prayer. When they come to the words, "Thy Kingdom come," they repeat them also and go on to the conclusion of the prayer. How many pause to reflect, "I desire that personally and I pledge myself as a Christian to help"?

Unfortunately, we do not need to leave to chance the answering of the above questions. Recent figures received from a study of Northern Baptists disclose that, from a financial standpoint at any rate, only 27% of the membership of the average church has an interest in the missionary enterprise. 73% of the membership gives no money at all for missions.

It really is unfair to imply that because a person makes no monetary offering toward missionary activity he thereby proves that he has no interest in the spread of the gospel. Many persons who cannot afford to make large offerings demonstrate their interest by personal work in Christian centers, by voluntary teaching in church schools, etc. But when we learn that 21% of the membership does all the actual work of the average church, we begin to believe that missionary giving and missionary activity are carried on by the same persons.

"I'm Not Interested!"

"Mission Study Class." The active member of the local Christian Youth Forum spoke with decision. "I'm not a bit interested in missions! What this church needs is more emphasis on better ways of living and the righting of a few wrongs, and less of these stuffy missionary reports."

The young lady apparently ignored the fact that missionary work involves the very issues she advocated. The whole history of foreign missions centers around stress on improved ways of living. Every home missionary who goes into thinly settled rural areas or crowded city tene-

¹ Senior C. E. topic for December 17.

YOUNG PEOPLE'S MEETING

ment districts battles continuously to right glaring wrongs. The critic mentioned above certainly failed to recognize that her acceptance of Christ in her life automatically bestowed upon her a "mission" to be carried out. Whether or not she felt an interest in "missions," she herself had accepted a "mission" from Christ to carry on the work that he had begun.

"I Am! What Can I Do?"

The emphasis here is upon the responsibility that the individual Christian should accept in carrying forward the missionary enterprise.

Serve Personally

Every Christian has a share in the undertaking. Some Christians will see themselves as serving in distant lands—as school teachers, as agriculturists, as nurses, as doctors or surgeons; some Christians will do their most effective work right in their own community, demonstrating to their neighbors that the Christian life can be decidedly practical.

Send and Support

A New England woman learned of the need for a surgeon in one of the mission hospitals. She herself had no medical training and obviously would do no good there. She felt that she had insufficient educational background to begin at her age to prepare for such work. But she had a small business that supported her adequately, so she offered to pay the salary, if the Mission Board could find someone to go. Naturally, the Board could and did. As a result, the Mission Board was happy, the mission hospital was happier, but the New England woman felt happiest of all.

This is a striking incident but it should be repeated, scaled according to individual means, in the life of every Christian. Only as Christians everywhere see the need and do their full share in taking care of the situation will the spreading of the gospel really succeed. When individual Christians share in Christ's program, financially as well as otherwise, they discover how rich a privilege has been offered to them.

Study

Some missionaries carry on successfully a program of work. But none of the rest of the Christian world knows about it, so someone writes a book about the undertaking. Then many Christians, reading the book, discover the value in that program of work and they seek to have a share in the proceedings. Or their churches attempt to put on similar programs in their communities.

A certain mission station faces the tragic necessity of closing because of insufficient funds to carry on the work, or because that field is understaffed. Some-

one writes a compelling report and many Christians rally to support the station.

Christians, in traveling over the world or by remaining for a long time in one area, become aware of unchristian standards of living, of hatreds and glaring wrongs. So they write books which other Christians read and discuss. Plans are set in motion to correct such conditions and eventually changes are made.

It is not enough merely to serve as a missionary or to support missionary work financially. Christians everywhere must do these things and also study the work being done and what remains to be done. Only by continued effort in this way can the Christian program really succeed.

However, when only 27 percent of the church members realize the importance of Christian missions, the program cannot hope to succeed very soon.

HINTS FOR A GOOD MEETING

This is the third and final topic in the series on the world mission situation. It probably will be most effective if used in connection with a worship service that takes up the whole session. If you need additional material for this purpose, look up the article "A Missionary Church

Grows," pages 10-13, in the October number of BAPTIST LEADER. Dr. Decker's article, "The Whole Church for the Whole World," in the November issue, pages 12 and 13; also Richard Hoiland's report of the Amsterdam Youth Conference, and the article on Alaska and Kodiak in this issue, pages 33 and 10, respectively.

Suggested Order of Service

Hymn. "O Zion, Haste! Thy Mission High Fulfilling."

Scripture. Romans 10: 8-15.

Talk. Introduction to topic.

Hymn. "I Gave My Life for Thee."

Prayer. Asking forgiveness for former lack of understanding.

Talk. "I'm Not Interested."

Hymn. "Just as I Am! Thine Own to Be."

Prayer. Asking for guidance in work that needs to be done.

Talk. "I Am! What Can I Do?" With each subheading in this section try to present several incidents of persons known to the group.

Guided Discussion. "Whose Responsibility?"

Hymn. "Have Thine Own Way, Lord."

Period of Prayer. Silent prayer followed by short consecrational prayers.

A Prayer for the New Year

(Concluded from page 36)

YOUNG MAN.

Lord, what a change within us one short hour

Spent in thy presence will prevail to make!

What heavy burdens from our bosoms take,

What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower;

We rise, and all, the distant and the near,

Stands forth in sunny outline brave and clear;

We kneel, how weak; we rise, how full of power!³

MUSIC (*quartette or choir*). "The Beautiful Garden of Prayer." All stanzas.

YOUNG WOMAN.

Lord, I would ask for a year of joy,

Thy peace, thy joy divine,

Springing undimmed through all the days,

Whether of shade or shine.*

LEADER (*lighting silver candle*). All real joy comes from the Lord. Rejoice always and again, I say rejoice. It has been said, "Joy is the flag which is flown from the castle of the heart when the King is in residence there."

RESPONSIVE READING (*or verse-speaking choir*). Psalm 100.

LEADER. Our joy is possible, only because Christ was born.

MUSIC (*congregational singing*). "Joy to the World." All stanzas.

YOUNG WOMAN.

Lord, I would ask for a Year of Hope, Looking for thee to come, And hastening on that year of years That brings us Christ and home.*

LEADER (*lighting silver candle*). This candle represents our hope that before the end of the coming year Christ may possess us fully and we may have a glorious fellowship with our Lord.

MUSIC (*solo*). "Christ Returneth." All stanzas.

YOUNG WOMAN.

Lord, I would ask for a year divine, Transfigured from above, Till all its days, like heaven's heights, Shine with thy light and love.*

LEADER. If this is your prayer for the new year, will you come now and, remembering what these candles represent, light the candle that you hold in your hand?

(*Organ music, or piano and violin, during the lighting of the candles. Use such hymns as "Living for Jesus."* After lighting candles the group encircles the room.)

CLOSING PRAYER BY PASTOR.

³ "In Thy Presence," by Robert C. Trench.

Adult Leader

Learning Through Bible Study

By LEWIS H. CHRISMAN

EVERY MAN is the prisoner of his date." This utterance of James Russell Lowell may sacrifice some truth to brevity, but there is no doubt that a man can become imprisoned within his own past. The human mind works in such a way that we are likely to forge fetters that impede our growth and cripple our usefulness.

For example, a certain thought comes to a man. Right or wrong, it will not be satisfied with one visit. It comes again and again. The man may put it into words. If he does, he will in all likelihood repeat those words a number of times. Unless he exercises considerable care he may reach the stage where he regards that particular idea as the climax of human wisdom. If somebody expresses a contrary opinion, he may wish to cast him into outer darkness. Although our conclusions are by no means always carefully drawn, we are inclined to erect them as walls around our intellectual life. This practice tends to fossilize the mind. The battle against it is imperative.

"Never Too Old to Learn"

Those who dread becoming intellectual Rip Van Winkles have received much comfort from recent investigations of this aspect of the workings of the human mind. It has been scientifically proved again and again that it is literally true that one is "never too old to learn." An old dog *can* be taught new tricks. The idea that it is difficult for a mature mind to learn is an obsolete fallacy. There is no excuse for one past the glow of youth continuing to do business on the intellectual capital acquired in earlier days. The individual himself is to blame if he allows himself to die at the top. As the years go by, our interests should become broader, our sympathies deeper, our insight keener.

This is the general principle upon which the frequently discussed and widely popular adult education movement is based. This movement is much broader in its scope than many realize. It is not confined to teaching illiterates to read or to teaching the English language to immigrants, commendable as both of these activities are. Prof. Floyd W. Reeves, of the Department of Education of the University of Chicago, has summarized its objectives as follows:

"Adult education offers those persons no longer in school an opportunity to broaden their cultural, social, and occupational backgrounds and to find new ways of earning a living through occupational retraining. In an age of shorter working days and weeks, adult education provides an opportunity for wise use of leisure. Adult education prepares for a more effective participation in community activities; for more intelligent citizenship; and for clearer understanding of state, national, and international affairs. It should result in a more tolerant outlook upon the world."

The Place of Bible Study

In what way does the adult Bible class relate itself to this movement? The question almost answers itself. The Bible class does not give vocational training. Nevertheless, it can and does tend to keep a man's mind alert, and it does make for more intelligent citizenship. It certainly should give him a firmer grasp of state, national, and international problems. The members of a competently taught class, having access to intelligent and scholarly biblical literature adapted to their specific needs, could hardly help acquiring through the years a more intelligent outlook upon many problems.

Although adult classes occasionally find it advisable to deviate from the beaten track and to utilize special studies, their work for the most part is based on the International Uniform Lessons, which in turn are based on the Bible. We must keep in mind, however, that the Bible is a library as well as a book. This explains its exceptionally wide range.

This massive library of literature is suited to every conceivable need of the human spirit. Under the direction of the Holy Spirit, it was produced by many different men, under a wide variety of circumstances. As Dean Farrar has said, "The Scriptures have poetry for the student, history for the statesman, psalms for the temple, proverbs for the mart. They have appeals, denunciations, arguments, stories of battle, songs of love. They have mountains and valleys, shadows and sunshine, calm and tempest, stormy waves and still waters, lilies of the green pasture and the shadow of a great rock in a weary land."

Bible literature is the product of real experiences. A vital contact with it stimulates the mind and expands the soul.

A Book of History

The Bible is, moreover, a book of history. On its pages are recorded events that have been far more momentous than the colonization of Carthage or Caesar's crossing of the Rubicon. Jerusalem, still the center of activities of world-wide significance, has been besieged twenty-seven times. The Sea of Galilee, although only thirteen miles in length, has been the stage on which mighty acts in the great drama of history have been played. The Gospels have challenged the best in the great minds of the ages; at the same time they have brought the story of the life of the Son of man to the humble-minded men and women of all the ages. In comparison with Paul's journeys, many of the most famous voyages of history are trivial incidents. The account of the first weeks of the infant church thrills with adventure. If the study of history is as educative as generations of scholars have agreed that it is, it would be hard to exaggerate the educational possibilities of the adult Bible class in this connection.

A Book of Life

But what about the issues of the present? Is there not a danger that the adult class will degenerate into a fruitless study of by-gone days and dead problems? That such a danger exists there is no doubt, but this is a pit that it is easier to avoid than to fall into. The Bible throughout is a book of live issues. No class can devote a half-year to the study of one of the Gospels without repeatedly coming into contact with matters like the race question, child labor, war and peace, marriage and divorce, the home and the school, the relation of the church to the community, and labor and capital. It would be impossible to study the Gospel of Luke and ignore its social implications. Paul's Epistles are almost unbelievably wide in their range. The twelfth chapter of Romans has so much in it that this one chapter has been made the subject of numerous books, and how full of practical, every-day advice is the first Epistle

to Timothy! The modern reader finds the Epistle of James especially rewarding. The first four chapters contain shrewd, direct, spiritually illumined advice in regard to every-day matters; and the closing chapter begins with a denunciation of those who live in luxury on wealth acquired through defrauding the laborers who mowed their fields. Hebrews, an eloquent book, is a discussion of the relation between the time-tested faith of another day and new light and truth brought by Christ. The Bible is not only timeless, but also

timely. No one can really study such a library without applying its teachings to the problems of his own age in general and his own life in particular.

Henry Wadsworth Longfellow, when an old man, was asked the secret of his continued zest for life. He answered: "See that old apple-tree? It blossoms every year. The reason is that it is still growing new wood. That's the way with me. Every year I try to grow some new wood." One of the essential values of the adult Bible class is the help it gives in growing new wood.

Baptists and Democracy

By A. Q. BURNS

MARTIN LUTHER pioneered the way toward democracy, but he did not lead his followers all the way. His conviction that the just shall live by faith and not by the dictates of the church was a peremptory challenge of the supreme authority of the pope and pointed toward full freedom. Had he gone all the way to democracy and freedom, German Lutheranism today would not be in its present dilemma.

Luther, following a policy of opportunism, felt that he needed the protection of the princes. For that protection he had to make some concessions. He therefore rationalized that civil powers were supreme in secular matters and that the church was supreme in religious matters. Such a compromise inevitably produced conflicts.

When churches are built by public taxation, as in Germany, who owns them, the state or the church? When the clergy is paid, in part at least, by public taxation, who is to have control over it, the state or the church? In the course of Nazi events, Hitler resolved this dilemma by declaring the supremacy of the state in all matters.

Our humble Baptist forefathers, some of them in the very *locale* of the recent Czechoslovakian disaster, went beyond Luther. They insisted that the church should be independent of all civil authorities. Only God, they said, had supreme authority in matters of religion. Consequently, they built their own churches, paid their own ministers. They thanked no civil authorities for aid, and thereby avoided the dangers of civil control over religious activities.

While these early Baptists escaped in this manner the dilemma into which Luther fell, they did, however, incur the antagonism of local rulers in many localities. They had to flee, first to other sections of Europe, and finally to the shores of the new world, America. Their trail across the continents and

seas, and down the centuries, has been marked with precious blood.

Roger Williams, early American Baptist and lover of freedom, owed part of his inspiration to his European cousins who had been persecuted in Austria for their religious zeal and independent spirit. Williams was amazed to find that here in the new world, the Massachusetts Bay Colony was using the power of the civil authorities to enforce religious observances. Though banished from the colony and driven into exile because he dared to maintain that the civil powers and religious organizations should be kept wholly separate, he nevertheless was able in Rhode Island to lay the foundations of a community in which state and church should forever be kept distinct.

Thomas Jefferson fashioned that same principle into a component part of the

national Constitution. Its last words breathe the very spirit of Roger Williams: "No religious test shall ever be required as a qualification to any office of public trust under the United States."

Even that restriction, it should be noted, did not specifically prohibit the civil power from setting up and supporting an established church, as had been done in Europe and as the Massachusetts Bay Colony had proposed in America. It prohibited the making of allegiance to any religion a qualification for office holding, but that was not enough. Consequently, the first item in the first ten amendments, known as the Bill of Rights, is made to breathe again the spirit of Roger Williams: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of their grievances."

The historian Sweet, writing of this period, declared that however proud Jefferson and his associates might justly have been for their part in establishing religious freedom as a basic element of our constitution, neither his contribution nor that of his associates nor that of both together were "as important as was that of the humble people called Baptists."

In our glorious freedom today, let us not be unmindful of the rising tide of totalitarianism. Totalitarianism holds that the total man belongs to the state. Luther, centuries ago, compromised with that spirit, and his spiritual posterity today are suffering a terrible penalty in consequence. Baptists prosper most when the atmosphere is one in which men stand shoulder to shoulder as equals, and when each acknowledges the worth of the other. Where this sort of partnership and cooperation breaks down, dictatorships rise up. Then Baptists once more must take up the fight for freedom. They must win it, not alone for themselves, but for all religious groups. If they cannot, then like Roger Williams, they must take up anew the trek to lands of fresh opportunity.



Loder

No trumpet-blast profaned

The hour in which the Prince of Peace
was born;

No bloody streamlet stained

Earth's silver rivers on that sacred
morn.

—William Cullen Bryant.

"PRINCIPAL Wheeler Robinson, of Oxford, has in one of his books a statement to the effect that at the portal of every Baptist tabernacle, however simple, there will always be found two pillars—one the Evangel, the other Freedom. The saying aptly brings home the fact that loyalty to the Gospel of our Lord and Saviour and loyalty to the principle and practice of religious liberty are dominant notes of the life and witness of the Baptist communion."

—Dr. J. H. Rushbrooke.

International Sunday School Lessons

Theme for the Quarter: The Kingdom of Heaven; Studies in Matthew

Aim: To learn from a study of the Gospel of Matthew the teachings of Jesus concerning the Kingdom of heaven, and to ascertain the significance of those teachings for the life of today, both in personal character and in social relationships.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1937, by the International Council of Religious Education and are used by permission.

LESSON I—DECEMBER 3

Spreading the Good News

Matthew 10

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

KEY VERSE: *Let him that heareth say, Come.—Revelation 22: 17*

TO BE READ EACH DAY

Nov. 27. M. The King's Servants Commissioned. Mark 16: 14-20.

Nov. 28. T. The King's Servants Encouraged. Matthew 10: 24-33.

Nov. 29. W. The King's Servants Rewarded. Matthew 10: 34-42.

Nov. 30. T. The Need of Servants. John 4: 34-38.

Dec. 1. F. Sharing the Missionary Task. Isaiah 42: 1-9.

Dec. 2. S. The Gospel Proclaimed. Isaiah 40: 1-8.

Dec. 3. S. Praise for Jehovah's Mercies. Psalm 107: 1-9.

SCRIPTURE SAYS—

By J. W. Bailey

Matthew 9: 36. The lesson for today is introduced with words that show the distressing conditions that existed among the people to whom Jesus ministered. As he looked upon them, he was moved with compassion. This statement is found also in Mark 6: 34. (Cf. Matthew 14: 14; 15: 32; Mark 1: 41; 8: 2; Luke 7: 13; 10: 33.) Jesus was moved with compassion when he viewed the crowds, but his compassion was specific as well as general. It was aroused by individuals as well as by multitudes.

Matthew 9: 38. Workers in the harvest were needed. The word "pray," used here, is found also in Luke 10: 2 and 21: 36. It suggests urgent or insistent request. It is the word Jesus uses when telling Peter that he has prayed, or besought, that Peter's faith might not fail (Luke 22: 32).

Matthew 10: 5-15. These verses describe the sending forth of the disciples. The instructions which they received for their journey were suited to the condi-

tions and customs of that day. They were to take no extra supplies with them, "for the workman is worthy of his meat" (vs. 10). By "meat," food or sustenance is meant. Luke 10: 7 has "for the labourer is worthy of his hire." The word Luke uses is not the word for food, but the word for wages. Wages are referred to in 1 Timothy 5: 18, where Paul speaks concerning the support of the teaching elders of the church. He calls attention to a law which he had mentioned once before (1 Cor. 9: 9). In 1 Corinthians 9: 14, Paul says that "the Lord ordained that they which preach the gospel should live of the gospel." The exact words are not found in the Old Testament, but the sentiment is reflected in Leviticus 19: 13 and Deuteronomy 25: 4.

Matthew 10: 17-19. These words are essentially parallel with Mark 13: 9, 11 and Luke 21: 12-14. Two groups of judges are in mind: the first is Jewish and the second is Gentile. There is a forecast of the persecutions which were to come upon the early church, both in the land in which the gospel had its beginnings and in the Gentile countries

in which it later was to be preached. The word in Matthew 10: 19, and found also in Mark 13: 11 and in Luke 21: 14, 15, has nothing to do with the matter of preaching without preparation. It is concerned only with the answer which one may have to give when he is defending his faith.

Matthew 10: 23. This verse has no parallel in the Gospels or elsewhere in the New Testament. Some understand Jesus to say that he will join his disciples before they have completed their journey (cf. Luke 10: 1). Others hold that the words refer to the coming of the Son of man in glory. This interpretation is in the spirit of Mark 9: 1 and Matthew 16: 28. (See also Matt. 24: 34; Mark 13: 30; and Luke 21: 32.)

Matthew 10: 34-37. Here is a declaration that Jesus came not to bring peace upon the earth, but a sword. Luke 12: 51 does not use the word for sword, but a word meaning "division." Luke's statement makes the meaning clearer than Matthew's does. (See also Luke 12: 52, 53). It is evident that Jesus' statement has to do with the divisive power of the truth. It separates those

who accept the truth from those who refuse it. To make of Matthew 10: 34 an utterance of Jesus respecting war is unwarranted.

Matthew 10: 38, 39. This statement has parallels in Luke 14: 27 and 17: 33. The same sentiment is expressed also in Matthew 16: 24, 25; Mark 8: 34, 35; and Luke 9: 23, 24. It is evident that the cross which one must bear is not to be understood as a daily burden. The cross primarily was not a burden, but an instrument of death. Whoever, therefore, would be a follower of Jesus must deny himself and put in the place of self that which will bring the self to its death.

The second part of this statement—that one who wishes to save his life shall destroy it—is found also in John 12: 25. Comparison of passage with passage makes it clear that Jesus is saying that he who lives so that his own self and self-interests are central is really living in such a way as to destroy his truest life. He who uses his energies and abilities not for his own interests, but for the cause of the kingdom, shall really find life in its fulness and completeness. Jesus is not saying that we should be willing to lose everything here in order that we may gain everything in the world to come. He is cutting deeper than that, and is talking about living so that one may have all that this present life may bring.

GOOD NEWS

By Samuel M. Lindsay

"What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops."—*Matt. 10: 27.*

What did he tell them?
The gospel!
What is the gospel?

1. The Gospel Is Good News About God

No brief statement can do full justice to so glorious a subject, but we may say, first of all, that the gospel is good news about God. Before the birth of our Lord, men's ideas of God varied widely. Prevaillingly, however, men thought of God with fear. Jesus taught that men might think of God as Father. They might approach God with confidence. But this approach to God was conditioned upon a filial attitude, and that meant that men needed a new life. They must, in short, be born again. The message which Jesus bade his disciples tell to the world had to do very largely with the Fatherhood of God.

Jesus taught his disciples that when they worshiped, they should "*Worship the Father in spirit and in truth.*"

He taught them, when convicted of sin, to say, "*Father, I have sinned against heaven, and in thy sight.*"

When thinking about the ultimate ideal of conduct, to say, "*Be ye therefore perfect, even as your Father which is in heaven is perfect.*"

When tempted to worry about the necessities of life, to repeat, "*Your heavenly Father knoweth that ye have need of all these things.*"

When pessimistic, to say, "*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*"

When praying, to say, "*Our Father which art in heaven.*"

2. The Gospel Is Good News to Men

This good news about God is good news to men. Jesus, in his ministry, was ever mindful of man and his needs. Whatever service he could render men was given cheerfully, whether the healing of their bodies, the enlightening of their minds, or the encouraging of their hearts. Jesus resolutely opposed those who robbed his countrymen in the Temple market; and he denounced those who, by imposing wholly unnecessary and wholly unreasonable religious duties, made life burdensome for thousands of their fellowmen.

Man, in the estimate of Jesus, was of more value than any lower creature. He taught that man was of more value than the grass, the lilies, the birds, the oxen, and the sheep. When the Pharisees found fault with him for healing a man on the sabbath day, he said, "How much then is a man better than a sheep." That historic controversy established the place of man in the scale of values. Jesus saw something in man that was worth saving.

In Luke, chapter 15, there are three parables. Each tells of something that was lost and then found. A woman lost a piece of silver and searched for it until she found it. A shepherd lost a sheep. He likewise searched until he had found it. The third tells of a boy that was lost. He came at last to his senses, and returned to his father. In each case the recovery brought rejoicing. Something precious had been lost, but had been found. In the case of the son, there was rejoicing both on earth and in heaven.

God's love for men and his desire to save them from their sins find expression in words of imperishable beauty: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here is the reason why God sent his Son into the world. How can we ever despise any of God's children, rebellious and sinful though they may be, when we remember how much God loves them!

3. The Gospel Is Good News About Salvation

As one reads the story of the early Christian churches, one perceives that the apostles made the cross central in their preaching. They went from city to city, from nation to nation, and preached everywhere Christ crucified. They proclaimed that on the cross, Christ had made atonement for the sins of men. With their account of Jesus' death they combined the account of his resurrection. Paul expressed the gospel they preached in one sentence: "He was delivered for our offences, and was raised again for our justification."

The atonement wrought by Christ makes possible salvation for all. Those who accept Christ as their Saviour receive assurance of their salvation.

In the two thousand years that have passed since Calvary the preaching of the cross has been "the power of God unto salvation to every one that believeth." The story of the crucifixion has melted the hearts of people in succeeding generations. The cross is a revelation of God's heart, an assurance of divine forgiveness, and a symbol of the perfect life.

LESSON APPLIED

By Howard K. Williams

THE purpose of this lesson is to enlist real apostles for Jesus, men and women who will go forth for him with the same message, devotion, and assurance of victory with which the Twelve went forth.

Preparation: A very careful study of the entire tenth chapter of Matthew. In the treatment of this chapter, I follow closely the teaching of my old and sainted teacher, Dr. H. G. Weston. You may differ, but at least study the chapter carefully; and do not forget that the purpose is to inspire the members of your class to real apostleship.

The Apostles (ver. 1-5)

The word "apostle" comes from a Greek word meaning to send forth. While the word in the New Testament refers to the Twelve, in its larger meaning, it refers to anyone who goes forth for Jesus. In these five verses some interesting things are said of the early apostles. Note them as you read the chapter.

Jesus called them to him. What a difference it would make in us all, if we would always start there—with Jesus!

"Jesus calls us; o'er the tumult."

Do you respond to that call? Do you go to him, before you attempt to go for him?

He gave them power. You ask, "Why haven't we power to heal diseases as the early disciples did?" We do have, when this is Jesus' wish! There have been miracles of healing all through the ages, when those miracles served a purpose in the plan of Jesus.

He knew their names. How pleased we are when some distinguished person remembers our name! We say, "Why, he even remembered my name!" What a thrill to believe that Jesus knows us by name as his apostles!

He sent them forth. One cannot be numbered among the apostles unless he goes forth! The very nature of the word forbids. We may pride ourselves on our goodness or on our harmlessness, but we are not numbered with the apostles unless we go forth for Jesus. Have you gone to anyone this week, this month, this year, to seek him for Jesus?

And, may I ask you, do you sit at Jesus' feet for your instruction and commission? How often, how carefully, do you heed his call to come to him?

And do you feel his power as Paul did when with joy he said, "I can do all things through Christ who strengtheneth me"? If you feel that power, you can never say, "I can't do this or that for him." Always, when he gives the command, he gives the strength.

Jesus Commands the Apostles (ver. 5-38)

To be a good soldier, one must obey his commander. To be an apostle of Jesus, one must obey his commands. These commands fall into three periods of time. This was the view of scholarly Dr. Weston, and such a division solves the mystery of some of the verses.

1. The Commands for the First Period (ver. 5-15)

This period is marked by urgency to get the gospel of Jesus into as many prepared hearts as possible; it could brook no delay. Hence the instructions for this first missionary tour.

The apostles were to go to the Jews only, not to Gentiles and Samaritans. A command afterward revoked, when Jesus said to go into all the world. Among the Jews, they were to go only to those who would immediately receive the message. When their message was not received, they were to shake the dust from their feet, i. e., hurry on!

The message was that the kingdom of the Messiah had come. This was the thing men must know at once.

Their credentials would be miracles of healing.

They were to be gone so short a time that they needed to make no elaborate arrangements for money, shelter, extra clothes or shoes.

Here was the great chance for the

Jews to accept Jesus as the Messiah promised in the Old Testament.

2. The Commands for the Second Period (ver. 16-23)

This period extended to the fall of Jerusalem in A. D. 70, approximately forty years. Dr. Weston rightly points out that during this period only were Jews and Gentiles united in persecuting Christians, and that never since the destruction of the nation in A. D. 70 has any synagogue witnessed the scourging of a Christian. Jesus speaks of the cities of Israel, but there has been no city of Israel since the fall of Jerusalem under Titus.

According to Dr. Weston's interpretation, the phrase, "till the Son of man be come," would refer here to a "coming" of Christ in terrible judgment upon that generation—a judgment fulfilled in the destruction of the city of Jerusalem and the Temple.

3. The Commands for the Third Period (ver. 24-38)

This period, in which we now are living, began with the fall of Jerusalem and will continue to the Second Coming of Christ. Its distinguishing characteristic is the identification of the disciples with his Lord.

Sometimes we chafe if our efforts at Christian work meet with criticism. Why should we? Jesus was perfect, yet he was roundly criticized. Do we, who are so imperfect, expect to escape when Jesus did not escape? Is it not an honor to share anything with Jesus? And if we share his sufferings, we also may share his fearlessness. Jesus says, "Don't be afraid as you go for me! Don't be afraid of them that can only kill the body, but cannot touch your soul! Don't be afraid, for your Father who cares for the sparrows cares more for you! Don't be afraid to confess your Father. Don't be afraid of the strifes that may arise, for the devil fights against the apostles of Jesus; sometimes even within one's own home, when some are Christians and some are not. Don't be afraid to take up your cross, whatever that cross may be. Don't avoid it! Don't try to get away from it! Pick it up! Bear it bravely as he did, even amid the scoffing and mocking of those who should have known better.

Things that Jesus told the disciples at first to keep secret, in this period are to be heralded abroad. The secret things of the Kingdom are to be shouted aloud. Are you such an apostle? Are you spreading the good news? Are you glad to be identified with Christ in suffering and in victory? The commands which Jesus gives are peremptory, the results of your witness may be divisive, but the reward is exceeding great.

The Results of Real Apostleship (ver. 39-42)

They are twofold. First there is life. Who does not respond to these words of Tennyson:

Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

'Tis life, whereof our nerves are scant,
Oh life, not death for which we pant;
More life, and fuller, that I want!

We live at a poor dying rate, trying to make money to have a good time, when life lies at our door in the call of Jesus to do something for him.

Once at the seashore, I was amused and saddened by a group led by a man who was instructing them. They faced the ocean and cried: "We want life! We want life!" Life does not come by yelling for it.

Jesus says, "This is life eternal, that they might know thee!"

If you want life, go on some mission for Jesus.

Then there is identification with Jesus. As it approaches the Christmas season, you will want to read again the little book *The Birds' Christmas Carol*, by Kate Douglas Wiggin. In it you will find a charming scene in which little Carol Bird confides her plans for Christmas to Uncle John: "Long ago when I first became ill, I used to think, the first thing when I waked on Christmas morning, 'Today is Christ's birthday—and mine!' I did not put the words close together, because that made it seem too bold; but I just said, 'Christ's birthday,' out loud, and then, in a minute, softly to myself,—'and mine.'"

"He that receiveth you receiveth me." Christ and I. "Christ," out loud, and then softly to myself—"and I." What a reward this is for those who go forth for him! "It is enough that the servant be as his Lord."

These blessings are within the reach of any of us (ver. 42). We do not need to be rich, or to be learned, or to have a wonderful personality. Even a cup of cold water given for Jesus' sake brings us into this happy circle with Jesus.

Would you come in?

VIEW-POINT OF YOUTH

By Colena M. Anderson

Reading the Scripture Lesson

Do not plunge into the reading of the verses printed with this lesson without having noted the first verse of chapter 10. These are precious words that we are studying today, spoken by Jesus to those closest to him. Picture to the class the different disciples. Try to make the members of the class feel themselves a

part of the original group of disciples. Create an atmosphere of expectancy. What words will the Master speak to his disciples on the eve of his sending them out? Will he suggest that they take things easy? Will he wish them a happy, good time? Will he warn them to be careful to avoid danger? Will he urge them to hurry back? As disciples, what would the class expect him to say?

The words are weighty. This time, we who are teachers could take our turn at reading the entire Scripture lesson. As we read, let us try to recreate for ourselves, and for the class, that occasion when these words came fresh from the Master.

Teaching Points

1. Cross-Bearers.

In presenting the topic, "Cross-Bearing in Christian Service," we should have a mind definite examples of this kind of experience. Ask for illustrations from the members of the class, gained from their own observation, from hearing about cross-bearers and from reading about them. Basil Mathews, in the foreign mission study book, *Through Tragedy to Triumph*, gives some striking examples.

Consider what crosses young Christians in the Orient must bear when they break away from the idol worship of their parents. What crosses are borne by young Chinese and Japanese who intermarry? Does such consideration throw any light upon the puzzling verses 34 to 37?

2. The Cross.

What is the cross that Jesus expects us to bear? Is it the same for everyone? Is each one in the class aware of his own cross? Having no cross may mean that we are too selfish, that indifference to the load of the world has blinded us. Is there any difference between a personal cross and a social cross?

3. "The Lift of the Load."

The above phrase is the title of one of the chapters in *Is This Religion?* by Dr. Frank B. Fagerburg. Read the following paragraph, taken from page 154 of this book, as a starting-point for the discussion.

"You misrepresent Christianity if you say that it lays no burdens upon its faithful followers. Sometimes we 'soft-pedal' the burden side of religion, but Jesus never did. He was always presenting it in the terms of its cost. 'If any man would come after me, let him first take up his cross.' His religion multiplies one's burdens."

Dr. Fagerburg ends this chapter with the legend of the birds. "When the

birds were created they had little burdens upon their backs. Looking about them, they discovered that the other creatures were not compelled to carry such loads. They complained to the Creator, but the burdens remained. Indeed, the burdens became heavier as they grew. But at last they blossomed into feathered wings. One day the wind caught the wings and lifted the birds up into the blue of God's heavens. What had seemed weights were really wings."

4. Wings for Weights:

Explain the initial burden and the possible wings in the following crosses:

- (a) A long illness for yourself or for another dear to you.
- (b) Refugee camps in China.
- (c) Unfair labor conditions in the United States.
- (d) Illiteracy in some of our own states. In other parts of the world.
- (e) Race prejudice.
- (f) Juvenile delinquency.
- (g) Half-filled churches and Sunday schools.

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. We know now how important are the things that Jesus taught. But it still is a puzzle to many of us how the Word was spread across the world. Jesus lived in a tiny country caught in the midst of great civilizations. Who spread the good news, and why?

THE NARRATOR. Simple, humble people whose lives were changed seemed to feel upon themselves the responsibility for telling others. Take the "Sparrow Woman" as an example. She lived in Foo-chow, China.

THE WOMAN. Come in, Miss Adams. This is my church now. Last month it was an opium den. Now it is a church. The people call it, "The Church of the Sparrow Woman."

MISS ADAMS. Are you the Sparrow Woman?

THE WOMAN. I am indeed. Oh, Miss Adams, did you not know me?

MISS ADAMS. No, I cannot believe it. I keep remembering that day years ago when I found you worshipping in your temple.

THE WOMAN. I was sad then. The plague had killed all my family. You spoke kindly to me.

MISS ADAMS. I brought you to the Mission House. I gave you some Scripture texts and some drawn-work to do. We promised to buy what you finished.

THE WOMAN. And when I came back I brought another neighbor, poorer than myself; and you had no work for her to do.

MISS ADAMS. And you said we were to give your work to her to do. And when I asked you how you would live, you took the book of texts from your pocket and said, "I have learned to love the God who says he cares for every sparrow, and will much more care for me."

THE WOMAN. So you called me the Sparrow Woman!

MISS ADAMS. So many years ago! And now you have this little church of your own. How did you manage to rent it?

THE WOMAN. Rent it? I bought it!

MISS ADAMS. And where did you get the money?

THE WOMAN. I saved as much as I could of the wages I received as a Bible-woman. I bought a pig. I sold my first litter for forty dollars. So I have continued. Now I know the pigs will support my church. They helped to build a church for the Sparrow Woman. I want everybody to learn to trust God!

THE COMMENTATORS. If you were a doctor and discovered a cure for cancer, would you keep it a secret?

Two girls listened to a soap-box critic scorning Jesus. "Is there anyone here who will say a word in favor of Jesus?" he mocked. "We can't say it, but we can sing it!" "Sing it, then!" Their clear voices rang out in the song: "Stand Up, Stand Up for Jesus!" Heads were uncovered, eyes were wet with tears, hearts were moved.

Jesus' words to the disciples make it clear that when one goes out to tell the story, one ought not to be cumbered and worried with baggage. Extra possessions are burdens. Everything over a modest minimum for decent existence is a load.

There are causes worth dying for; there is no cause worth killing for.

"Fear not"—it is not merely a genial piece of advice, but a definite commandment. To be afraid is disobedience.

It is a bad fireplace which sends all the heat up the chimney. No matter how big the blaze, it seems only to warm itself.

When a sparrow falls, God cares. When you are hurt, he is concerned. God is involved in the things that please and pain. He answers prayer. Sometimes he answers, "Yes"; sometimes, "No"; but always he answers, and always in love.

Jesus did not look forward to arm-chair Christians, comfortable in suburban homes, with plenty to eat and nothing to worry about, and not a thought outside their own comfort.

Reactions to the Good News

Matthew 11 and 12

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt

be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

KEY VERSES: *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*—Matthew 11: 28-30

TO BE READ EACH DAY

Dec. 4. M. The Invitation of the King. Matthew 11: 25-30.

Dec. 5. T. The Offer of Mercy. Ezekiel 33: 10-16.

Dec. 6. W. A Call to Repentance. Isaiah 55: 1-13.

Dec. 7. T. Exhortation to Stedfastness. 2 Peter 3: 8-18.

Dec. 8. F. The Kingdom Refused. Matthew 11: 16-24.

Dec. 9. S. Believers Become Sons. John 1: 1-12.

Dec. 10. S. The King's Desire. John 17: 20-26.

SCRIPTURE SAYS—

By J. W. Bailey

Matthew 11: 2-6. These verses give us the question that John the Baptist, when in prison, sent to Jesus, and the answer that Jesus gave to the messengers of John. Luke 7: 19-23 recounts the same incident. From the last sentence of Jesus' answer, it is evident that John was stumbling over the character of Jesus' ministry. A comparison of the things Jesus was doing as recorded in these verses with the statement of John recorded in Matthew 3: 12 and Luke 3: 17 may indicate the reason for John's uncertainty.

Matthew 11: 7-11. In these words, Jesus gives his estimate of the significance of John the Baptist. In Matthew 11: 10 and Luke 7: 27, John is identified as the messenger spoken of in Malachi 3: 1, who was to prepare the way for the coming of the Lord. In John 1: 23, a similar idea is expressed in words taken from Isaiah 40: 3. Luke 1: 17 speaks of John as going before "in the spirit and power of Elias," words that reflect the prophecy found in Malachi 4: 5. Matthew 17: 10-13 furnishes a clear indication that Jesus saw in John the Baptist the fulfilment of the prophecy concerning the coming of Elijah.

The statement of Matthew 11: 11 and Luke 7: 28 is somewhat difficult. It is clear that the expression "born of women" has no special significance, but is merely one of the ways in which the Jews expressed the idea of birth. The second part of the statement, that the least in the kingdom of heaven is greater than John, seems to imply that John was not in the Kingdom. The words should be considered in the light of Matthew 11: 6 and Luke 7: 23. John was stumbling over Jesus and had not thoroughly committed himself to him. He still was uncertain, as Matthew 11: 3 indicates, whether Jesus was the one who was to come. What Jesus says is that the one who has thoroughly committed himself to him has gone further into the true meaning of the Kingdom than had John, who though he was the greatest of the preachers up to that time, had not yet found his way to full commitment of himself to Jesus.

Matthew 11: 12. This obscure statement has been much discussed. Goodspeed's translation suggests a popular and impetuous movement to enter into the Kingdom. Weymouth's translation is to the effect that the Kingdom has been suffering the assaults of the violent. The words, as Matthew uses them, mean that the kingdom of heaven is suffering violence and that men of violence are plundering it. The words

hardly suggest endeavor to enter it or to receive it. John 6: 14, 15 suggests that certain men attempted by compulsion to force Jesus into a kingship. The word used in John 6: 15 and in Matthew 11: 12 is the same. We probably have reference to an attempt, under the leadership of Zealots, to force a kingdom movement following the preaching of John the Baptist.

Matthew 11: 18, 19. These verses record a comparison between John and Jesus. The same comparison is made in Luke 7: 33, 34. John was a recluse, a hermit, a man of the desert, and they accused him of having a demon. Jesus, on the contrary, came eating and drinking, and was accused of being "gluttonous and a winebibber." The word for wine-drinker is found only in these two passages. It is not common in the papyri, and when used seems to carry a tone of reproach. The few times that it is found in Greek literature, it carries the same idea. The expression evidently is a criticism of Jesus' habit of associating with the people in their daily life.

Matthew 11: 25, 26. These words, together with Luke 10: 21, 22, are among the most significant in the Gospels. They sound more like the Gospel of John than any other words we find in Matthew and Luke. Luke relates the words to the exultation of Jesus in the Holy Spirit

We would say that Jesus was in an exultant mood. He thanks God for hiding the things of the kingdom from the wise and understanding and revealing them unto babes. One may compare

Corinthians 1:26-29, but a more closely related passage is Matthew 18:15.

Matthew 11:27. There is an unparalleled intimacy of relationship between the Father and the Son. Luke 10:22 has almost the same statement. Similar statements are found in Matthew 18:18, John 3:35; 13:3; and 10:15.

Matthew 11:28-30. This invitation is closely connected in thought with what precedes. Matthew 28:18 says that all things have been given to Jesus in heaven and on earth, therefore his disciples should "Go." Here the call is, "Come." Those who "labor" are those who "toil laboriously" and "to weariness." The "heavy laden" are those who are weighted down with heavy burdens they must carry. The promise, then, is for the "wearied from toil" and the "overburdened." To "take the yoke" means to accept Jesus as teacher and become one of his disciples. From this discipleship, one learns that which brings not only rest, but recreation to one's soul. A similar invitation is found in John 1:37. There Jesus offers to quench the thirst of anyone who comes to him. In John 4:14, he speaks of giving a spring of water within, which continually bubbles up to eternal life. In John 6:57, he offers himself as the bread to satisfy hunger. John 7:38 speaks of rivers of living water flowing forth from one who believes on him. These passages are all related in effect, though not in language.

"COME UNTO ME"

By Samuel M. Lindsay

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden light."—*Matt. 11:28-30.*

Jesus Christ is a historical character. His existence cannot be questioned. It is attested by the Roman historians Tacitus and Suetonius, by the New Testament, by the existence of Christian churches for almost two thousand years, and by the continuity of Christian experience.

This character could not have been invented by the early Christians. It is so unlike contemporary Jewish or heathen ideals that invention is beyond belief. Such an invention would have been a greater miracle than the appearance of the character itself. No imagi-

nation could have created such a character with a religious and ethical system to correspond. Nor could any one have invented so wonderful and striking a method of teaching as his, for it appealed to the people of his day and has kept its hold on the mind of the world ever since.

The Gospels give us a trustworthy picture of his life and character, and his teachings are accepted by scholars on good grounds. The simpleness and straightforwardness with which the Gospels tell their story is most convincing. The mention of his physical weakness and spiritual distress seems to show that the writers were endeavoring to report frankly what they saw.

The general accuracy of their references to history, chronology, Jewish customs and the Palestinian geography gives us confidence in the details of the life of Jesus as reported. We can confidently believe that the account of his life is as accurate as the historical and geographical details.

The Christian religion is based on faith in Jesus Christ. There is a continuity of faith in him stretching over almost two thousand years. We find men of all nations, in all stations of life, believing in him and testifying unitedly to the rich spiritual experience which resulted when they did so. Through faith in him they experienced salvation, and their knowledge of God was clarified and enlarged.

1. *Jesus was courageous.* The hearts of most of us are possessed by many fears. We do not have the courage to face the realities of life. How different we are from the Lord! He had no fear. When he recognized that his attitude to the sabbath would antagonize the scribes and the Pharisees, he continued to heal men on the sabbath and to teach that the sabbath was made for man and not man for the sabbath.

When arrested and charged with high treason, he showed no fear. When crucified, he showed no fear of pain or of death. Courage is one of his outstanding characteristics.

2. *Jesus was gentle.* The gentleness of his heart was seen in his attitude to mothers when they wanted him to bless their children. The same gentleness was shown when he washed the feet of his disciples in the upper room. His gentleness was seen on the cross when he prayed for his enemies, saying, "Father, forgive them, for they know not what they do."

3. *Jesus was unselfish.* The greatest word in his vocabulary was "others." He wanted nothing for himself. He did not live to enrich himself, but to enrich his neighbors. He was the most unselfish person who ever lived. His chief

interest was in the under-privileged people of his generation, and he gave himself freely to them.

4. *Jesus was joyous.* One could not live as he did without being joyous. His joy was based upon health, holiness, unselfishness, and his conception of God. He was the happiest person in the world.

5. *Jesus was holy.* He faced his enemies and said, "Which of you convinceth me of sin?" He was unique among men. His heart was pure and his imagination was clean. He was the only sinless person who ever lived.

Jesus says, "Come unto me."

When we respond to his invitation, when we enter the School of Christ, he will teach us the Art of Life, and like the Master, our lives will be characterized by gentleness, unselfishness, joy and holiness.

LESSON APPLIED

By Howard K. Williams

Preparation: Read carefully Matthew, chapters 11 and 12. Make your own outline of the material.

Leading Up to the Lesson: Note how last Sunday we saw the apostles go out to carry the good news of Jesus. Today we consider how that good news was received.

Purpose: To bring vividly to mind the variety of ways in which people react to this message of Jesus; to show the hope there is when the message is accepted, the hopelessness when the message is refused. *How do you yourself react to the gospel message?*

Reactions to the Good News

John's Reaction (Matt. 11:1-15). "Why do people who are really good suffer so much, while bad people seem often to go scot-free?" Seldom a week passes but I am asked this question. John the Baptist must have been asking it, too. Picture him in the prison of the castle of Machærus, east of the Dead Sea; in prison because he had been true to his message of righteousness. He had lauded Jesus and had denounced the sin of Herodias. Could it be that he was mistaken about Jesus? If Jesus were really the Messiah, the one who should rescue Israel from sin, would he allow his messenger to be held in prison? He had not doubted before, but now these doubts weighed upon him. Well, it would not hurt to ask. So he put his question to Jesus. What a good plan that is! Do you doubt sometimes? Do not go to people to have your doubts dispelled; go direct to Jesus!

John's disciples went to Jesus, and Jesus said to them: "Go back and tell John what you now hear and see; tell him about the blind and deaf and poor being cared for; tell him, too, that the

man is blest who is not offended because my methods are not the ordinary methods of a conqueror."

How much we need that message today! How slow God seems! How careless of his own! We buried a member of the church this week; a faithful, loyal, jovial, true Christian soul, who for long months had suffered while good-for-nothings lingered on uselessly. How prodigal God seems of his workers! Blessed is the man who is not offended. God knows! Trust him! So the disciples returned. Jesus commended John—a strong man, not a reed shaken by every wind, a stalwart soul, a prophet and more.

"This Generation" (Matt. 11:16-19). In contrast to John, who was an honest seeker, were those of Jesus' day who professed religion, but did not practise it. Jesus likened them to children who wouldn't play. You struck up a dance tune, but they wouldn't play dance-games. You struck up a funeral dirge, but they refused to play funeral. The people criticized John for his ascetic life and then found fault with Jesus because he lived a normal life in association with men. You, too, have had that experience if you have truly tried to follow Jesus; people criticize if you do this and they criticize if you do that. Well then, keep right on following him, for the critics will criticize whatever you do. Don't let their criticism stop you from following Jesus.

The Unresponsive (Matt. 11:20-24). Jesus not only had to contend with criticism, but also with the unresponsiveness of those who saw his works and heard his words. Many went on acting as though they had never come in contact with him. What harm such people do! They go to church; they live in a community of churches. Though they know better, they go on living unchristian lives, bearing grudges, hating, sinning. Jesus said that the notably heathen cities of Tyre and Sidon and Sodom had a better chance in the judgment than Capernaum, where many of his mighty works had been done.

The Single Minded (Matt. 11:25-27). Then Jesus looked up to God and thanked him for his provision that even the simplest minded can comprehend enough of the message of Christ to lead him to God. How fair that is! I may know very little. I may have very little talent. I may have very little money. I could not hope to understand the philosophy of the gospel nor to buy my salvation, but I can take Christ and walk in his way. He is within my reach. Happy the man who reaches up to him!

What Makes the News Good?

"Come unto me" (Matt. 11:28-30). "I am so tired, so very tired," a person

said to me the other day. All of us feel that way sometimes. Jesus was tired, too. But in that fatigue he could say, "I have meat to eat that ye know not of." He knew that the source of rest is in God. The cure for weariness lies in him. "Come unto me!" Are you restless and tired? Try Jesus! He will give you rest not from your labor, but in your labor.

"Take my yoke upon you." One morning in Digby I watched a blacksmith put shoes on an ox. In the road outside stood another ox. Its neck was in the yoke attached to a cart. This ox was not tied and the blacksmith paid no attention to it. "What if that ox should start off?" I asked. "It won't," said the blacksmith. "Not until this other ox is in the yoke." Harnessed together they drew the burden. For this reason the yoke is double, and together in the yoke we can draw unbelievably great burdens—Christ and I. You say the yoke is hard and heavy? Not nearly so hard as the yoke of sin. In comparison, his yoke is easy.

As Jesus and I, together under his yoke, draw the burden, we find rest. Rest is not stopping. It is going on with Jesus! This is what makes the message of Jesus such good news; nothing too hard, nothing too wearisome, nothing too long; just going on with Jesus, up hill and down, until we pull through the gate together into the City Everlasting!

Results of Opposing the Good News

Blindness to the Good (Matt. 12:1-15). The poor blind people! How we pity them when we see them feeling their way with their canes, or being led by their faithful dogs! Yet they are fortunate in comparison with those who wilfully shut their eyes to the truth, until like the fish in Mammoth Cave, they lose their very eyes. Such was the case with the critics of Jesus.

They eyed Jesus and his disciples and complained when they saw them eating corn from the field on the Sabbath, or giving to a man the use of his withered hand. Instead of seeing God's mercy in his gift of the Sabbath and in his healing power, they saw only the breaking of their own prejudices about the way to keep the Sabbath.

Their spiritual blindness kept them from seeing Jesus' worth, and they plotted to kill him. Thus they entered into that region over whose doorway is written, in the words of Milton,

"Evil be thou my good!"

Let us be careful lest we keep on shutting our eyes to the good until we cannot see good!

The Unpardonable Sin (Matt. 12:30-

32). How many in days gone by have been concerned as to what this sin is that cannot be forgiven. Is it not this spiritual blindness that comes from the persistent shutting out of the truth of Jesus? God sends the sunshine ninety-two million of miles to us, and by the simple act of shutting the door and drawing the curtains we can keep it out. Because man is free, God does not stoop to him. Because we are free, we may be blind to the truth or we may open our hearts to it. The Pharisees chose to be blind. "Blind leaders of the blind," Jesus called them. This is the unpardonable sin.

An Untutored Tongue (Matt. 12:37). That we should be judged by our words seems unjust. We say many things we do not really mean, and we would like to say many things we fail to say; and yet it is not true that if we had all the words a person says from the cradle to the grave, we could pretty accurately judge his character? Words express the character and words react upon the character, and character thereby is crystallized. Take heed how thou speakest!

An Empty Heart (Matt. 12:43-45). What a desolate thing is an empty house! Even so, the cleaned-out heart will soon fill up with desolation, if Christ does not fill it! Nature abhors a vacuum. The only way to keep the bad out is to crowd it out with good.

The Bearer of Good News

So gentle (Matt. 12:18-21). Here is a poor, good-for-nothing reed, broken by the wind. My first impulse is to crush it with my foot; but no, I shall bind it up, perhaps it will grow straight and strong. So Jesus does with us poor mortals, broken by sin.

And patient. Here is a piece of flaxen wick, giving no light and making smoke that gets into my eyes. My first impulse is to snuff it out; but no, I shall carefully fan it. Maybe I can get it to burn brightly and giving light. Even so, Jesus does with us.

This is the good news, that Jesus offers us restoration to noble, true lives and entrance into that blessed circle of the family of God. *Do we belong to his family?*

VIEW-POINT OF YOUTH

By Colena M. Anderson

Reading the Scripture Lesson

The words of Jesus form a large part of today's lesson. To make these words thoroughly impressive, the class should hear the message under circumstances that will cause them to feel themselves a part of the multitudes who heard Jesus speak. To create such an atmosphere, the teacher should paint vividly

the imaginations of the class, the market-place where Jesus might have spoken. Picture for them the narrow cobblestone streets teeming with life: human beings scurrying hither and yon, monkeys with burdens slung over their backs, oxen wearing wooden yokes, women drawing water from the well, children playing. Some of these children are happy and agreeable, entering into all the games with their playmates. Other children, though, pout and sulk. When asked to "play festival," they refuse. "No, we won't laugh with you." When invited to "play mourning," they refuse. "Neither will we wail with you. We won't do anything you want us to do."

To visualize the scene, it may be necessary for the members of the class to close their eyes. Then someone may stand outside the open door and read. Omit verse 20 and that part of verse 25 which is not direct quotation. Rehearse the reading beforehand. These words must be respected and revered; they must not be bungled.

When all is said and done, the greatest thing that any teacher can do for a class is to make the Bible live. A teacher's responsibility is to create love for the Word, as well as to interpret it. One way of revitalizing these wonderful words is to give thought to the method of their presentation. Reading around the class, verse by verse, especially when half the class has not yet found the place and the other half is figuring out which verse shall go to which person, robs the lesson of value. Let us not be afraid of trying new methods.

Teaching the Lesson

1. Jesus Uphraids.

Make certain that the class knows what Jesus means by the reference to children playing in the market-place. Ask two or three pupils to repeat verses 16 to 19 in their own words. What does "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented" mean? Has the church or any group in it ever put on a social to which some members of your class refused to go? Has it ever undertaken a mission of good-will in which the class would not participate?

Look up references to Tyre in Ezekiel 27 and 28. Note Tyre's sin and punishment (Ezek. 26: 1-3 and 28: 1-10). For mention of Sidon, see 1 Kings 5: 6 and Joshua 19: 28. When did Jesus visit these cities? (See Matthew 15: 21.)

Consider the following list of adjectives: evil, immoral, avaricious, indifferent, revengeful, extravagant, greedy, profane. Which of these applies to: Tyre, Sidon, Sodom, Capernaum, Chorazin, Bethsaida? From this study, what

do you discover about Jesus' judgment of *indifference*? In what ways do we show indifference?

2. Jesus Invites Us.

(a) *To Come*. "Come unto me" calls for an answer that must spring from each individual's own will. We either answer or we do not. There is no half-way answer. Not caring enough to respond willingly in the affirmative is equivalent to responding in the negative. To be indifferent is the same as saying, "I do not choose to come."

(b) *To Take His Yoke*. Again Jesus appeals to the will of the individual. "To take," one must put forth an effort. "Taking" calls for the activity of that element in each one of us that makes us free agents. How to make a person desire to take the yoke and to be a follower of Jesus, is always a baffling problem. We can give aid of all kinds—exhortations, pleadings, promises, prayers—but the final decision always remains out of our hands. Its abode is in the will of the individual, deep in the core of his being.

(c) *To Learn*. Note that this invitation follows the two prerequisites; come and take. Learning can occur only after we have accepted these first invitations. No one can answer the question, "What can I do in Christ's kingdom?" until he has decided, "What shall I do about Christ's kingdom—ignore it or align myself with it?" We cannot count today's lesson complete until we have extended a personal invitation to those of our class who have not already acknowledged Jesus as Lord and Saviour to do so now.

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. As the word of Jesus' teaching was carried around the world by those who had heard and believed, a new kind of testimony emerged in the quality of the lives that resulted.

THE NARRATOR. Sincere Christians found that they did not need to be trained in eloquence or skilled in pedagogy. If they took Jesus seriously and tried to obey him, they convinced others in spite of their limitations.

THE MILLER. Yes, squire. You sent for me, and here I am.

THE SQUIRE. John, I don't like the idea of your going about preaching. After all, you are only a miller.

THE MILLER. But can't a miller tell what he has found out about Jesus?

THE SQUIRE. I suppose so. Yet a man should be especially fitted for the ministry.

THE MILLER. Oh, I know I am not fitted, sir.

THE SQUIRE. You should have the university training that is really necessary for the preacher who would guide others.

THE MILLER. Pardon, sir. Is that the map of your estate? There, on the wall.

THE SQUIRE. Yes, John, that's the map.

THE MILLER. I suppose you know that map pretty well?

THE SQUIRE. Yes, of course I do!

THE MILLER. Every road, every pathway, every waterfall?

THE SQUIRE. Yes, yes, of course.

THE MILLER. Well, squire, do you remember the other day you were down at the mill? I asked my little Mary to show you the pathway through the woods. You know the map. If you had asked little Mary to show it to you on the map, she wouldn't have been able to find it. But she showed you the way through the woods. She knew the way by walking in it. That's all I claim to know about Jesus, sir. Isn't it enough to enable me to talk about him sometimes?

THE COMMENTATORS. His foes claimed that Jesus was like the publicans and sinners whom he befriended. As a matter of fact, he befriended them in order to make them like himself.

"The more thou knowest, and the better thou understandest, the more strictly thou shalt be judged, unless thy life be also the more holy." Those words were written centuries ago. Every year since has brought us more knowledge, more understanding. Are we more holy?

Palestine is full of poor fellows who stagger along broken and slippery paths, who are bowed down under loads so huge in bulk and so heavy in weight as to seem altogether beyond human strength. When Jesus talked about burdens, they knew what he meant.

"No life is more worldly than a Christian's," said Luther. He was right. We must touch life at every point, and *bless* it.

When Jesus said, "Come unto me," he meant: "Pay attention to me! Think of me! Love me! Listen to my words! Remember me! Follow me!"

Go over your bunch of keys and ask each one, "Do you unlock anything?" Do the same with your beliefs, your methods, your spirit. Throw away the keys that do not work. Keep every key that unlocks something.

Your heart will be happy if you keep your hands busy in Christian service.

Parables of the Kingdom

Matthew 13 : 1-53

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

KEY VERSE: *Incline your ear, and come unto me: hear, and your soul shall live.—Isaiah 55: 3*

TO BE READ EACH DAY

Dec. 11. M. The Kingdom a Treasure. Matthew 13: 44-46.

Dec. 12. T. Sowing the Seed of the Kingdom. Matthew 13: 1-9.

Dec. 13. W. How the Kingdom Grows. Matthew 13: 31-35.

Dec. 14. T. Reaping in Joy. Psalm 126: 1-6.

Dec. 15. F. Reaping What We Sow. Galatians 6: 1-10.

Dec. 16. S. Fruits of Good Seed. Galatians 5: 22-26.

Dec. 17. S. The Sure Harvest. Ecclesiastes 11: 1-8.

SCRIPTURE SAYS—

By J. W. Bailey

The Use of Parables. Matthew 13: 10-17 gives the reason for Jesus' use of parables. For the full statement of the matter, compare also Mark 4: 10-12 and Luke 8: 9, 10. Jesus gave this answer in response to a question from his disciples. To them it was given to know the mysteries of heaven; to those without, it was not given. Matthew supports this statement by giving, in verse 12, what must be regarded as a general principle; namely, "whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."

As one reads Matthew 13: 18-23, the explanation of the parable of the Soils (the sower), it becomes apparent that Jesus is analyzing the mental attitude of the various classes listening to his teaching. Some were good soil, and some, represented by different kinds of soil, either did not hear, or, if hearing, did not produce fruit in their life and conduct. Those who heard and followed Jesus belonged to the class that had, and they received more. Those who heard and disregarded his message belonged to the class that lost even what they had. At this point, one should have in mind Mark 4: 23-25. There it is explicitly stated that one must take

heed how he hears, for he either will increase his hearing or will lose it altogether. Luke 8: 18 says the same.

The Mind to Hear. The first clear truth taught by these passages is that Jesus' disciples had the mind to hear, and therefore they increased their understanding and their power to hear and understand. Those who rejected the message of Jesus lost not only the truth he offered, but also their power to perceive and understand whatever truth might be offered to them.

Matthew 13: 13 moves slightly further and declares that Jesus speaks in parables to those outside because seeing they do not see, and hearing they do not hear, neither do they understand. In verses 14, 15 is added the idea that unto them is fulfilled the prophecy of Isaiah 6: 9, 10. There the same truth is expressed in the peculiar idiom of the Hebrew language. Their heart has been made hard or "dense" and their ears heavy; their eyes have been closed.

We are dealing with a well-known truth in the realm of human experience. It is of wide application, but Jesus here uses it with special reference to the reception of moral and spiritual truth which he was setting forth. Whoever hears attentively and obediently, increases his power of understanding; whoever hears indifferently, loses his power of understanding.

The last part of Matthew 13: 15 suggests yet another idea that belongs to

the situation with which Jesus is dealing. In John 12: 37-40, the evangelist sees in the attitude of the people of Jerusalem a fulfilment of the words of Isaiah. In Acts 28: 25-27, Paul sees the relation of the truth proclaimed by Isaiah to the attitude of the Jewish people in the city of Rome. It is evident, therefore, that we are dealing primarily with a principle. This principle is explicitly applied to four different situations. A little different turn is given each time, but the truth remains the same.

The Form of the Parables. It would be incorrect to suppose that all of the parables of Jesus are cast in the form in which they are found here in Matthew. Luke contains a group of parables of a distinctly different kind. See, for example, chapter 15 of his Gospel. John 10 contains still another kind, so far as form is concerned. Matthew, chapter 13, has parables of *similitude* or *comparison*. Luke, chapter 15, contains parables of *illustration*. John, chapter 10, has two *metaphors*. In form they are statements of identity, but in meaning they are statements of comparison. Obviously it would be absurd to take the metaphors literally. It is just as improper to press the parables of comparison beyond the limits of the truth they were intended to express. To carry the interpretation of these parables into every detail is to do violence to all principles of language interpretation. Each para-

le is told primarily for a single purpose.

To make the teaching of one parable part of the teaching of another is not justified. In Matthew 13: 38, the "field" is the world; the good seed are the children of the kingdom." This is true for this parable, but it is not true for the parable of the Soils, where the seed is the word. In Matthew 13: 33, it is said that the kingdom of heaven is like leaven. The attempt to show that because leaven is sometimes employed in scripture to indicate that which is evil must have that meaning here, while often sincerely made, is a misguided endeavor. That is to say, each parable must first of all be seen of itself; it must be understood in its own terms, and given the same right to be heard as every other parable receives. The interpretation of the parables is not easy, but it need not be made more difficult than it is.

PARABLES OF THE KINGDOM

By Samuel M. Lindsay

Another parable put he forth unto them, saying. . . —Matt. 13: 31.

Jesus was an artist in teaching by parables. He had a rare gift of illustrating truth, and his recorded parables are part of the immortal literature of the world. Wherever the gospel is preached these parables are told, and people of different lands are as familiar with them as they are with the stories of their national heroes.

The parable was not originated by Jesus. Long before the birth of Christ, it was used by men who sought to popularize truth. There are parables in the Old Testament, and these are still read with interest. Jotham's parables of the trees and Nathan's parable of the ewe lamb are familiar to all. The parables told by Jesus, however, are the most beautiful and impressive of all.

1. The Parable of the Sower.

This parable was related to encourage Christians.

Often we are discouraged by the lack of response to the preaching of the gospel.

Why are so few converted?

Why do so few join the church?

Why are young people less interested in the church than are their parents?

The reason is found in human nature. At present, only a minority respond to the gospel, but some day through the preaching of the gospel, there will be raised up a generation of people who will be both intelligent and spiritually alert. Then the response will be universal and the Kingdom will come.

Some day the seed will fall upon good soil. The best days of the Christian church are ahead of us, not behind us. Our hope is that future generations will be more receptive to the gospel.

2. The Parable of the Leaven.

Leaven operates by contagion. It spreads from part to part until the whole is leavened.

In this parable Jesus teaches that the Kingdom will come through the personal contacts of the saved with the lost. The divine life, begotten of God, will be communicated from one soul to another.

One loving heart will set another heart on fire.

One man enthusiastic over peace will awaken a similar enthusiasm in the hearts of others.

One man enthusiastic over Christ will awaken enthusiasm for him in others.

One man enthusiastic over the church will awaken enthusiasm for the church in the hearts of others.

The Parable of the Sower teaches that the Kingdom will come through the pulpit; the Parable of the Leaven teaches that the Kingdom will come through the pew.

3. The Parable of the Treasure in the Field.

The kingdom of heaven is that golden day in human history when both the individual and the social order will reflect the ideal.

This means a world without war.

This means a world without liquor.

This means a world without crime.

This means a world without poverty.

How much are you willing to do to make such a world possible? Jesus gave his life; what about you?

4. The Parable of the Pearl Merchant.

Our Lord related this parable to inspire men to sacrifice the lesser values of life for the greater. Jesus described a man who had spent his life trading in precious stones. Most traders have a favorite gem. Some love rubies, others emeralds; but this man placed the pearl first in his affection. In his heart he cherished a dream of a perfect pearl. Somewhere, he believed, this masterpiece of nature existed; a pearl of flawless shape, color, and lustre. He had never seen it, but he hoped some day to find it. This dream was the inspiration of his life. Every morning he went forth with the hope in his heart that before sunset he would locate his dream pearl.

One happy day he met in the marketplace a man who possessed this pearl for which he had been seeking. He asked the price. It was high. To meet it, he must sell everything he possessed.

Without a moment's hesitation, he left the stranger. He sought out the other

traders and began to transfer his jewels into cash. When the last jewel was sold, he returned to the stranger and bought this one pearl. It had cost him all that he had, but his heart rejoiced as he exchanged his all for the pearl of his dreams.

This parable teaches us that the Kingdom will come when we are willing to pay the price.

How tragic, how deplorable, it is that so many men, who avowedly are seeking for religious truth, who desire, so they say, to possess a more abundant life and a sense of security in the midst of life's vicissitudes, are buying, even at an exorbitant price, imitation pearls—really worthless!

LESSON APPLIED

By Howard K. Williams

A Thought Provoker: If you, with some others, were stranded on an island and were free to start a government of your own, what sort of government would you advocate? This is a good question with which to start your class thinking. Would you want to control everything? Would you favor a monarchy? A democracy?

Jesus came into the world—a little island in God's great universe—to establish a government over which God should be King. If everybody were right in heart, everything would be right in the world. So far in the lessons, we have studied Jesus' coming, his equipment and credentials, the characteristics of the members of his government, and how people respond to the message concerning his Kingdom.

In today's lesson, Jesus turns to parables. In story form he presents truths already stated to those interested. He relates "mysteries" of the government of heaven (Matt. 13:11). The word "mystery" here means a truth which would have remained undiscovered if it had not been for a revelation. Do not consider the following points as matters of theoretical interest, but as facts that should affect daily living.

What We May Expect of Seed Sown (Matt. 13: 1-30)

Christ's kingdom is established by the word of truth and not by the sword. Men start with "s," the hiss of self and hate, and "word" becomes "sword." Earthly kingdoms are established by the sword.

This sowing of the word in the hearts of men is a slower process. It does not appeal so strongly to our imaginations as do brass bands and guns. Yet this slow method is Jesus' way, and it must be ours if we would establish his Kingdom.

Hindrance to the Reception of the Seed. This is manifold. It may come from within the heart itself.

Ground hardened by the tramping of many feet does not receive the seed. So the heart hardened by many things does not receive the word. Name some things that harden the hearts of people today to the gospel.

In shallow soil, which is only a thin layer over bed-rock, the seed germinates, but withers with the first rays of the heat of day. So superficial people with high emotion seem to receive the truth, but the heat of criticism, suffering and disappointment checks its quick growth.

Ground already filled with thorns chokes the good seed. So the heart, with its self-interests, may be too preoccupied to give space to Christ. In how many cases this is true!

Other hindrances come from outside the heart. Jesus says they are introduced by Satan himself. When we sow the seed, we must expect these hindrances and not be too much cast down by them. But it is discouraging to see our efforts of so little avail, even though we know that in the natural world the farmer has this experience too.

A Sure Harvest of Some Seed. Here is our hope. There is some good ground, and there will be a harvest. "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

How the Government of Jesus Grows (Matt. 13: 31-33)

The Kingdom must have *life* to begin with. No matter how small the seed may be, if it is *living*, there is hope of growth. Nicodemus had everything but spiritual life, so Jesus said, "You must be born!" A corpse may have all the parts of a human body, and yet it is not able to function. It must have life. Jesus said, "I came to give life." Nothing without life can grow. No external laws can make the kingdom of God. Our hearts must pulsate with his life.

This life is *contagious*, like yeast that touches the particle next and next and next with life. Even so the kingdom of Jesus grows. Dr. J. C. Massee, in his book *Evangelism in the Local Church*, emphasizes the need for every Christian to be an evangelist. Every Christian, like leaven, should touch with life those who come into his company. He says, "It was through the conjunction of these two efforts, personal witnessing and pulpit preaching, that the amazing results of Pentecost were realized." Why not organize in your class a little band who will pledge themselves to try so to live and speak that those coming in touch with them may be truly exposed to the gospel? *Preaching*—so get your class to church service; *personal evangelism*—so speak to him!

The little seed, properly planted, grows. So does the government of Jesus. Judson, Livingstone, Moody, and hosts of others—yes, all the Christians great and small and all the Christlike influences in the world today—came into being through this life of Christ in human hearts. A little seed grew at length into a tree with protecting branches.

Are you a Christian? Do you have the life of Christ in your heart? Does your life help to extend the kingdom of Jesus?

How Valuable Is This Kingdom of Jesus? (Matt. 13: 44-46)

Satan says, "All that a man hath will he give for his life." Jesus says that all a man hath must he give up for his life in Christ. What a difference, to save one's skin or to save one's soul! Jesus thought the Rule of God so important that he gave up his place of honor in heaven and took the form of man, and suffered and was weary and died to establish God's will in men's hearts. Tell what others have given up to become Christians.

And you? What have you given up for Jesus this past week of time, money, talent, word, thought?

This merchant had many precious possessions. He was rich enough to travel far. He was astute and skilled in seeking the best, and after all his search, he found one pearl worth more than all else he had.

Do you value the kingdom the way this merchant did? Not many do, alas. We say we do, but our conduct does not always prove it. Which would you rather do, go to the football game or to prayer meeting? Would you rather earn twenty-five dollars or speak to a soul about Christ?

The Outcome of This Kingdom (Matt. 13: 47-50)

"There is so much good in the worst of us,

And so much bad in the best of us.

That it hardly becomes any of us
To talk about the rest of us."

Will it always be so? Will there always be in us and in society this mixture of good and evil? Jesus says "No." Some day the good and evil will be forever separated. Whether we like it or not, this is the constant teaching of Jesus. Let us be sure we are numbered among the good! Let us strive to help others to be numbered among the good.

It is not for us to speculate, but to throw out the net, whatever the haul. The good will abide. Let us make the good our aim. Let us help others seek the good. This, unquestionably, is the way of heroism and wisdom.

Our Part in the Kingdom

Our part is to sow, whatever the harvest may be, however hard the soil, and however mean the enemy; to value the actual living the will of Jesus above all earthly possessions or activities; to be sure we have his life within our own that we may grow unto him in all things—and to leave the results to God.

I attended one day a service in the Grand Mosque in Damascus, Syria. The Mohammedan priest told a story, afterward interpreted to us by a friend. He said a slave had done an act of kindness to Ali, the successor of Mohammed. Ali asked this slave what four blessings he would like pronounced upon him. The slave replied:

"I should like to have money for the work of my hands, 4,000 francs.

"I should like to be free.

"I should like to be the means of converting my master and those drinking wine with him.

"I should like that my master and be forgiven our sins."

Ali answered: "You shall have the 4,000 francs; your master shall pronounce you free; he will never drink wine again; but forgiveness is not mine to give. Forgiveness must come from God."

Let us do our part. We may safely count on God to fulfil his promises.

VIEW-POINT OF YOUTH

By Colena M. Anderson

Reading the Scripture Lesson

Before we can consider the topic "What the Kingdom of Heaven Is Like," we must make certain that all the students are familiar with the parables that describe that kingdom. Only a few will not have heard these stories, but not all will really know them. Oft-repeated stories sometimes go in one ear and out the other. In order to make the parables vivid, let us present them through the eye as well as through the ear. And let us reach out beyond the verses printed with the lesson and take in all of the thirteenth chapter of Matthew.

For the first parable (Matt. 13: 3-8) we shall do well to have on hand a copy of Millet's painting, "The Sower." This may be used during the opening exercises. Someone may give a report on it and point out those features that make it one of the world's masterpieces. For the reading of the parable, let members of the class represent these sowers, sowing imaginary seed, while the story is being read. The reader should remain outside the open door so as not to interfere with the actors.

The Wheat and the Tares (Matt. 13: 24-30). Again, as the story is read, let

International Sunday School Lessons

Two pupils portray the sowers. The sower of good seed plants and goes away in confidence and strength, represented by a fine sweep of his arm. The evil sower comes slinking and does his work unknown to the other. The evil sower needs a black gown and hood to symbolize his badness.

The Mustard Seed (Matt. 13: 31, 32). There is an opportunity to call upon your class cartoonist. As the parable is being read, ask him to draw the story on the blackboard in color. Make sure that the artist and the reader have rehearsed that they will come out even. The artist will need to do some research to determine what the mustard plant mentioned probably looked like.

Leaven (Matt. 13: 33). What is your reaction to the suggestion that you bring to class a cake of yeast, a bowl of sponge, and a loaf of bread to illustrate this parable? Not very favorable. I expected some of you to say that. How about the others? I already see you nodding your heads and know that you will have no objection to the class' implying the bread.

A Treasure, and A Pearl of Great Price. These parables can be dramatized easily by writing a little dialogue or a monologue.

All of these suggestions are intended merely to make the parables more impressive. Out of them could grow a special feature for the general assembly.

Interpreting the Parables

The Sower. Ask a student to repeat verses 18 to 23 in his own words. Call on those pupils who are familiar with gardening to verify and expand the statements made. As the explanation is being given, a scribe might make an outline on the blackboard, something like this:

Where Sown

1. By the wayside
2. In stony places
3. Among the thorns
4. In good ground

Result

1. Snatched away
2. Endures for a while, then falls
3. Unfruitful
4. Fruits thirty to a hundredfold

Reason

1. Lack of understanding
2. No root
3. Choked by cares of the world
4. Hears and understands

The Wheat and the Tares. Is there anything puzzling about the explanation? (er. 37-42.) Do the following statements help solve the difficulty?

1. Personality is so valuable that no one must run the risk of injuring it.

2. In the early stages of growth it is difficult to distinguish the tares from the wheat.

Characteristics of the Kingdom. Lead the class in a consideration of the characteristics of the Kingdom as portrayed in these parables. Among them you may wish to record:

1. Growth
2. Quietness
3. No compromise with evil
 - (a) The wheat remains wheat
 - (b) The pearl of great price does not dissolve
4. Power
 - (a) To carry itself forward
 - (b) To draw men

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. The words that were spoken and were heard about Jesus seemed to possess a kind of mysterious life of their own. They were like seeds. They fell upon the ground and sent down their roots. They multiplied with each season of growth. They grew through the years into great trees. And all the while, men wondered.

THE NARRATOR. Yet sometimes the seed fell upon hard ground, where there was no chance for growth. This happens even now.

THE WIFE. Well, George, how did you like the sermon today?

THE HUSBAND. Nothing in it! I don't get anything out of sermons nowadays. It seems to me the great preachers must all be dead.

THE WIFE. I wonder if the trouble is with the preachers or with you.

THE HUSBAND. What do you mean by that?

THE WIFE. If it were only the sermons that had lost their interest for you, I shouldn't think so much of it. But do you realize that you can't get interested in a worth-while book? Concerts bore you! You don't like lectures for intelligent people. The newspapers and the movies have spoiled you. You have appetite only for things that require no thought.

THE HUSBAND. Well, if I didn't get a sermon at church, I'm getting one now! But I'll have to admit there's a lot of truth in what you say.

THE WIFE. George, your name is legion. You remind me of a dealer in hides who went to a brilliant dinner and sat in the midst of clever conversation. His only comment was: "Abominable! What did those people know about hides?"

THE HUSBAND. Am I getting like that?

THE WIFE. You are getting a one-track mind. I pity you. The sermon seemed to me to be remarkably good. So it did to others. I wonder if, in criticizing the sermon, you were not passing judgment upon yourself!

THE COMMENTATORS. A huge Mariposa tree, 4,000 years old, began to wither and die. Experts discovered that tourists had trampled the earth around it until the warmth of the sun and the moisture of the rain could no longer reach its roots. Plough up the soil of your life and put a fence around it.

"See this sower!" said Jesus. He pointed to a man in sight in the fields. Just that vivid was his teaching.

A tree, 280 feet high, 37 feet in diameter, weighing 6,000 tons, with lumber enough for 150 five-room houses, grew from a seed one-fourth of an inch long. Give the seed of truth a little time.

God often would enrich, but finds not where to place his treasures. In neither hand nor heart is there a vacant place.

It is good for us, when we have heard or read the Word, to examine ourselves, or to be examined, to see whether we have understood it or not.

The word must be sown in the heart like seed!

Men's hands must tend it, their lives defend it,
Till it bursts into flower in a deathless deed.

What we think to be tares, God may recognize as wheat.

Twenty-four tons of mustard seed are to be sown by airplane on the fire-scarred mountains of the Pacific slope. The seed may grow into trees fast enough to check the erosion and ruin.

Be like leaven in the lump of dough; let your goodness be felt. Let your kindness touch others. Let your example have in it a contagion of joy, of peace, of unselfishness, of sweetness, of purity which shall be a benediction everywhere. Be sure that you make one little spot of the world better, clearer, whiter, brighter, gladder because you live in it.

Do not think of the Kingdom as a fortified town ready for your protection in time of danger; if you do, when the danger is past, you will look back with longing upon the fields and homesteads you left behind you.

The Child and the Kingdom

Matthew 1: 18-25; 18: 1-6; 19: 13-15

1: 18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

19: 13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

KEY VERSE: *A little child shall lead them.—Isaiah 11: 6*

TO BE READ EACH DAY

Dec. 18. M. The Birth of the King. Matthew 1: 18-25.

Dec. 19. T. The Child in the Kingdom. Matthew 18: 1-6.

Dec. 20. W. The King Blesses Children. Matthew 19: 13-15.

Dec. 21. T. A Child Saved for a Kingdom. Exodus 2: 1-10.

Dec. 22. F. A Child Dedicated to a Kingdom. 1 Samuel 1: 21-28.

Dec. 23. S. Children Praising the King. Matthew 21: 12-17.

Dec. 24. S. The Holy King. Psalm 99: 1-9.

SCRIPTURE SAYS—

By J. W. Bailey

The Birth of Jesus. The word translated "birth" in Matthew 1: 18 is the same as the word translated "generation" in Matthew 1: 1. As one reads the genealogy given in Matthew, it becomes obvious that the emphasis is not so much upon the birth of Jesus as upon the fact that he belonged to the line of David, the royal house, and was one of the sons of Abraham, the father of the race.

Matthew 1: 16 speaks of Jesus being "born" of Mary. The word "born" is not identical with the word "generation" nor the word "birth" in the two verses already mentioned. Both the word "birth" and the word "generation" are derived from the verb "to become" or "to come to be." Occasionally it is nearly equivalent to our English expressions "to arrive," "to appear upon the scene," and "to come into the situation."

A reading of the first two chapters of Matthew in the language in which the New Testament was written brings the clear and strong impression that it is in some such sense as this that Matthew is thinking about the arrival or appearance

of Jesus. He is thinking as Paul did when he said that Jesus came "in the fulness of time." He came to the nation as the one in whom God would fulfill all his promises to his people.

In the second place, it is perfectly clear that Matthew is laying emphasis upon the immediate creative activity of the Spirit of God in bringing Jesus into the world. Jesus' mother was a virgin, but his significance was not derived from her. It was derived from his origin by direct operation of the Spirit of God. At this point one should compare Luke 3: 38, which reflects the fact that the head of the race was himself divinely created. He owed his existence to the immediate act of God. Thus Matthew and Luke combine to indicate that Jesus came of a race itself of divine creation, that he came by direct act of God, that he came in the fulness of time, and came as the fulfilment of God's promises to his people.

Who Is Greatest? The disciples were much occupied with the query concerning who would be greatest in the kingdom of God. Matthew 18: 1-5 records one of these occasions. One must compare also Mark 9: 33-35 and Luke 9: 46, 47. According to Matthew, the disciples came to Jesus with this question. Mark 9: 33, 34 indicates that Jesus went

behind the query of the disciples to a discussion in which they had been engaged. Mark says that when Jesus asked them what they had been talking about they remained silent because they had been discussing that very question of greatness in the Kingdom. Luke records the fact that Jesus knew their discussion and sought to teach them a lesson which they much needed. They kept silent because they felt rebuked and ashamed. Luke 22: 23-27 tells of a dispute which took place among the disciples concerning this matter the very last night Jesus spent with them. Matthew 20: 20-28 and Mark 10: 35-45, describe another such occasion. It is apparent that what Jesus has to say about the child must be understood in the light of this attitude on the part of his disciples.

As a Little Child. Jesus' declaration that they must turn and become as little children or they could not enter into the kingdom of God concerns their whole mental attitude. It does not mean that one should seek the immaturity of a child; it does mean that one must have the humility and open-mindedness of the learning child. One is to sit before the fact in open-minded readiness to learn. One must listen with interest, even eagerness. He must have the receptiveness

the child to new experiences and to new truths presented to him.

Comparing Matthew 10: 40 with Luke 10: 16, we have a further principle made clear. The child becomes representative of our entire attitude toward Christ. Luke 9: 48 carries the meaning clearly; it indicates that the lesser one is really the greater one. This obviously means that the one who is in the learning mood and has the serving spirit is the one who finds the larger truth and the greater meaning in the life of the Kingdom.

A Question About Divorce. The problem presented was one that had been much discussed in the schools of Hillel and Shammai. These men were leading teachers among the Jews. Matthew 19: 1 contains the words "for every cause." At precisely this point the two Jewish schools differed. The school of Shammai said there was but one ground for divorce; namely, that mentioned in Matthew 19: 9 and 5: 32. The school of Hillel said there were various causes that justified divorce. The law upon which both schools based their contention is found in Deuteronomy 24: 1-4.

This Deuteronomy passage is the only one in the Old Testament which contains a regulation concerning divorce. Malachi 2: 10-16 gives the protest of the prophet against the practice of Jewish men divorcing the wives of their youth and marrying again from the people among whom they lived. See also Ezra 10: 2-44 and Nehemiah 13: 23-27. If one takes into account Mark 10: 1-12, it is clear that Jesus cuts underneath the position of both schools. He declares that in the original intent of God, marriage is a permanent relationship. The legislation of Moses was a concession to a condition produced by the hard-heartedness of the men of Israel. In the mind of God the whole condition was wrong. As one reads carefully, he observes also that it is implied in each case that the man is divorcing his wife in order that he may marry another. Jesus is answering a specific question. His whole mind is not expressed in this one reply.

THE CHRISTMAS STORY

By Samuel M. Lindsay

On a dirt road leading to Bethlehem, there was an unusually large number of travelers. Cæsar Augustus had given orders that a census be made of the people in Judea to the end that he might increase his revenue from that country. Every man was required to register at the place of his birth, and the highways were crowded with those who believed it best to obey the voice of Cæsar.

A man passed. He carried a burden upon his back, and led an ass upon which sat his wife. The man's name was Joseph. He was a carpenter who had left his work in obedience to the emperor's demand. His wife's name was Mary. As they traveled slowly along the highway, Joseph's tender solicitude for his wife revealed not only her special need of care, but his gentle, kindly nature.

When they entered Bethlehem, they made their way to the inn where they had planned to lodge, but there was no room for them in these crowded quarters. The innkeeper, however, granted them permission to lodge in the shelter which had been provided for the animals belonging to the guests. Into this cave they entered, and made themselves as comfortable as circumstances permitted.

As the sun bent down and kissed the earth good night, God stooped low and placed his seal of love upon the brow of humanity. That night he gave into the care of Mary his Son, Jesus Christ our Lord.

Joseph and Mary were the first Christmas pilgrims.

In Persia there were many believers in astrology. These people thought that every man was born under his own star, and that the Wise-men could inform any person of his destiny if they could locate his star. It is probable that the Messianic hope had penetrated into Persia and that some there knew that the Hebrews were expecting a king whose glory would surpass that of all others. Then the star appeared. The Wise-men decided it was the star of the promised Messiah; so they left their homeland and followed the star to Judea, where they inquired for the new-born king.

Their adventure of faith was crowned with success. They followed the star and found the Son. They came out of a land of superstition and found the One who has become the glory of Israel and the Saviour of the world.

The *Wise-men* were among the first Christmas pilgrims.

On a hillside, a group of shepherds were gathered. They were near the sheep-folds and were guarding their flocks. As they kept their lonely vigil, the angel of the Lord appeared to them and announced the birth of Christ. The shepherds left their flock and made their way to Bethlehem. When they arrived, they asked for the child who had been born. Learning that a baby had been born at the inn, they went there and found Jesus.

The *shepherds* were among the first Christmas pilgrims.

Again we are entering upon the Christmas season. Wreaths of evergreen hang in the windows. People travel home each night with their arms full of holly and mistletoe. Men and women express a little more good-will to each other than is their custom. Children, possessed by the spirit of expectancy, are trying to please their parents. Humanity is preparing to celebrate again the birth of the Saviour.

Like Joseph and Mary, we all can give Jesus the love of our hearts.

We all can follow the example of the Wise-men, and worship the Christ with our gifts.

We all can follow the example of the shepherds, and tell others about the Saviour we have found.

LESSON APPLIED

By Howard K. Williams

Our Purpose: To make Christmas mean something very beautiful and helpful to your class; to make it a Christmas of which Christ is the center and a day when he radiates his beautiful and uplifting influence.

Hear the words of Charles Dickens: "I have always thought of Christmas time, when it has come round—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time: a kind, forgiving, charitable, pleasant time: the only time I know of, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys."

Read that sentence carefully, and again and again, until its beautiful significance fills your soul. What a wonderful Christmas this will be if we make it this very thing: "a kind, forgiving, charitable, pleasant time," a time for opening "shut-up hearts," a time for treating all as "fellow-passengers" in the journey of life!

All the joy of a Merry Christmas, all the thoughtfulness for lonely, needy souls in sorrow and pain, be ours today! Make this your Christmas!

The Place of Christmas

Christmas started with a child in the home, and there it belongs. Without the home, Christmas loses its rightful setting.

"Why don't we have an early morning Christmas service?" a lady asked me years ago.

"Because," I replied, "that is one day everybody should spend at home if possible, no matter how humble their home

may be." I am a great believer in the church, but Christmas is one day of the year when I believe it is more important to be at home than at church. If Christmas comes on Sunday, however, then the Christmas home-day should be Monday.

What beautiful memories cluster about those happy Christmases when, beginning with family worship and with "the feel of Christmas in the air," we spent our day exchanging little gifts of goodwill, and in an unbroken family circle gathered about the table laden with all God's gifts of love!

Surely Christ looks down lovingly on such homes and leaves his blessing there! Do you have in your home a Christmas that begins with God?

You younger people, do you appreciate your Christmases at home? Do you plan some day to have such Christmases in the home you will establish? Will you put Christ first and keep him first all through the day?

What beautiful memories cluster about the first Christmas! Art, poetry, music have exhausted their talents in an effort to depict the beauty of it. See Joseph and Mary, the shepherds, and the Wise-men, gathered about Jesus and looking adoringly upon him.

The Spirit of Christmas

Trust and Be Trustworthy (Matt. 1: 18-25). "He thought on those things." God can reach down and touch the one who thinks before he talks, whereas it is hard to reach a thoughtless talker. God imparted the truth to Joseph. "The hope of Israel is to be fulfilled in Mary. She shall be the mother of the Messiah!"

How many homes today are broken up by distrust and unworthiness! How many children are deprived of a happy Christmas because these qualities are missing in the home. Trust and be worthy of trust! Only so can you have a Christmas that is real. Only in Christ can you have such a home.

Christ in the Home. A little child, on being taken for the first time to a very rich and well-appointed home, said to the lady of the house, "What a beautiful house for Jesus to come to. Does he come often?"

The lady, only a nominal Christian, was taken by surprise. She meekly answered, "He has never been invited, but I do invite him now." *Is Jesus a welcome member of your family?*

As a Little Child (Matt. 18: 1-6). The spirit of Christmas centers about the child. We are not able to define very clearly what Jesus meant by childlikeness, but we understand what he meant. He said, "Unless you keep turning away (that is the force of the tense used) from the idea of earthly greatness and

continually humble yourself as a little child, you cannot enter into the kingdom."

As we grow up we often assume a superior air. We are apt to become arrogant, opinionated, self-righteous, jealous of others' successes. The little child is trustful, teachable. Happy the person who maintains that spirit throughout his life.

Jesus' attitude toward God was always that of a trustful Son toward a loving Father. In this was his charm. "We are but children," said Tennyson. Happy the person who always bows humbly before God as Father.

Welcoming the Children. "And whoso shall receive one such little child!" Not only should we maintain the spirit of the child, but we should always reserve a large place in our lives for the children. No father and mother should be too busy to bring up their own children. Recently a mother said to me, "I have found that no maid can take the place of the mother in bringing up the children." How beautiful the example of such a mother!

The church should have a large place in its program for the children. Bring them to Jesus, for he says, "Suffer . . . little children to come to me." How early should a child attend church service? How can you help your church to make in its program a better and larger place for children?

One day I saw a bright fellow of about five years in our service. He was sitting like a little man beside his father. I saw him look up at the organ when it poured forth its sacred melodies. I observed him again and again during the service and noted that he listened attentively. What did he get out of it? I do not know, excepting this: the service did something for his soul. Like the waters of the brook which wash smooth the rugged stones, so the worship of God will influence the child, and determine his character.

The Protection of Christmas

This leads to the thought that Christmas is the one day that supremely sets forth Christ as the protector of his children, young and old. "Then were there brought unto him little children." This is the only hope!

No one can build a wall high enough or thick enough to keep sin out. The great wall of China is useless as a protection today. Places that once were impregnable are no longer safe against the modern means of warfare. The only hope today is not in external protection of any kind, but in simply, fully, coming to Jesus. Jesus in the heart is the only protection from the attacks of evil, in the growing child, in the youth, in the man, in the city, in the nation, and

in the nations of the world. This is Christmas, Christ within!

Now, in the quietness of our own hearts, let us inquire, "Do I have Christmas within my soul?"

VIEW-POINT OF YOUTH

By Colena M. Anderson

Truly to teach the Christmas lesson, one must approach it not through the mind, but through the heart. Christmas enters into one's experience not so much through the intellect as through the emotions. The only lesson one could call perfect would recreate so realistically the first Christmas morning that the pupils would feel themselves looking into the face of the Christ-Child and responding as the shepherds and the Wise-men did.

"Oh, then," you say, "you want us to build a nativity scene. You recommend that we use images." And on your faces there is displeasure and distrust. No, answer, a nativity scene is not necessary, and, if you feel inside as your faces seem to indicate, by all means avoid it. A scene with camels and sheep out of proportion to the shepherds and the Magi, with a star that develops a short circuit, is no help at all. No, a nativity scene is not necessary, and yet in the making of such a scene, some persons are able to see beyond all the visible symbols and appreciate deeply the wonder and the miracle of Christmas.

One year that happened to me. As my mother, the children and I were putting the scene together—one taking care of the lights, one making a rocky hillside, and the others working on the star-strewn sky—something came over me. The hillsides of Judea suddenly seemed very close, and my heart grew big with expectancy. When the scene was all finished and the lights were turned on and we stood in silence for a moment, the feeling came again and grew stronger. I sensed it spreading to the others. What it did for me I tried to express in lines that last year became our Christmas message to our old friends. I should like to share them.

Too Deep for Words

Christmas is too deep for words . . .
We turn to build the manger scene
With kings and camels and a gleam
Of star on shepherds watching herds

A little scene! It melts the years
And makes them one. The starlight
blurs;
The Baby in the manger stirs;
We kneel in adoration, and our tears

Well forth spontaneous as the birds'
Full song when day sends its first beams
Come, look with us upon the scene . . .
Christmas is too deep for words.

This is not the only way Christmas has come to me. Every year it takes some new avenue. Once, as I stood on a bridge with my daughter watching the stars on Christmas Eve, I felt the brush of angels' wings. Another Christmas morn, as three of us held our breath at the sheer beauty of the morning star twinkling above a fir-tree, I felt the years drop away, and for a fleeting second I was looking at The Star shining down upon a world that would mark its calendar from that very hour. Once the Babe of Bethlehem drew me close through my young son's playing of the Christmas carols so long familiar, but suddenly fresh and new and startlingly revealing. And in September of this year I had an early rendezvous with Christmas through the book, *Each with His Own Brush*, by Daniel Johnson Fleming. The book portrays the new type of Christian art emerging throughout the world. Some of the Chinese, Japanese, and Indian Madonnas give one a new insight into what Christianity means to these peoples. "The Madonna of the Rising Sun," "The Madonna of the Snowy Willow Tree," and "The Madonna of the Moon Window," are beautiful, but the picture that made a lump form in my throat and a great new wave of loyalty to the Babe of Bethlehem sweep over me was Lu Hung Nien's "No Room in the Inn."

The picture shows Mary standing in the snow. Joseph, with a bundle containing their effects, knocks at the gate, using the end of a stick, as the Chinese do. The artist has shown a barking dog, a servant boy waving his hands, and the innkeeper going about his business as usual and paying no attention to the visitors. The person looking at this picture is indeed dull of spirit if he does not feel the deep, silent call to give Jesus a place in his heart.

But what, you ask, has all this to do with teaching the lesson on "The Child and the Kingdom"? Well, now that I reread it, nothing—and yet then again, maybe everything! In either case, MERRY CHRISTMAS!

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. Men must show themselves worthy of the names they bear. Do you know the story of the manner in which Arthur was chosen King of Britain? If you do not, listen well.

THE NARRATOR. It is Christmas Day. The barons and knights of the realm have assembled in Canterbury Churchyard, for the King is dead and he has left no heir. These nobles are disputing among themselves.

THE BARONS (*speaking one after another*). Stand aside. I shall be king. . . Not if I have a fair chance. It is my place. . . I welcome any test. . . Stand aside. You shall yet bow to me!

THE ARCHBISHOP. Enter the churchyard, noble sirs, the test awaits you.

THE BARONS. See that great square stone. It is of marble. . . See the steel anvil. . . What is that blade? It seems fused in the anvil. . . It is a sword. Its point is in the anvil. . . There are words on the sword. . . In gold on its gleaming steel. . . What do the words say?

THE ARCHBISHOP. Let me read you the words. "Whoso pulleth out this sword out of this stone and anvil, the same is right-wise born King of England."

THE BARONS. Let me try. I know I can pull it out. . . See them pull and strain. . . It seems easy. . . Who is that boy? . . His name is Arthur, son of a simple knight. . . Surely no king. Surely a stripling. . . He cannot pull it out. . . Stand aside! Give the boy a chance.

THE ARCHBISHOP. Silence! Give the young man a chance.

THE BARONS. He has done it. . . With ease. . . It took him no effort. He is the king. King Arthur! Long live the king!

THE ANNOUNCER. For centuries men had been awaiting the coming of the Messiah, one worthy to bear the name Immanuel, "God with us!" Yet when Jesus was born in Bethlehem of Judea, it seemed as though all that surrounded him had conspired to conceal him. But as Arthur, by drawing the sword from the anvil showed himself to be the rightful King of Britain, so our Lord Jesus Christ, by many infallible proofs—above all, by the manner of his life—showed that he was indeed the Promised One, God with Us.

THE COMMENTATORS. Always the coming of a little child means a difference; a difference to the mother, a difference to the home; and as the child lives and grows, a difference to others in ever-widening circles. Yet it is not too much to say that when Mary's son was born, volume one of the world's history closed, and volume two opened.

"Of such is the kingdom of heaven." If you would learn about God's hopes for men, study the traits of little children.

A child specialist says that exposure to the breath of a tuberculosis patient for fifteen minutes will usually convey the infection to a baby, and the peril

of infecting a child with moral tuberculosis is quite as common.

In China, for months after a child is born and named, the parents are known by the name of the child. "The father of Tu-Tu," "the mother of Tu-Tu"—these titles show that the new baby is the most important member of the family.

"They all were looking for a king
To slay their foes and lift them high:
Thou cam'st a little baby thing
That made a woman cry."

—George MacDonald.

A little Jewish clerk, injured in an accident, was cared for by a gentle hospital nurse. "Is it true that you are a Christian? You are so polite and gentle! I didn't think you could be. But then, the only Christians I have ever seen were Christmas shoppers."

"God rest ye, merry gentlemen," was written to be sung by poor little waifs outside in the cold, to rich and comfortable rulers, inside by the fire. Its meaning should shock us into compassion.

O Thou Great Father of the Weak,
Lay thy hand upon all the little children
of the earth, and bless them. Save us,
we beseech thee, from killing the sweetness
of young life by greed of gain. In
Jesus' name. Amen.

WHAT DO YOU THINK?

1. Does the observance of Christmas bring you real spiritual benefit? That is, do you feel yourself a better Christian, with a keener sense of Christ, after it is over?

2. Do you think that Christmas, as it is now celebrated, really makes for a more Christian world?

3. In one of the Christmas hymns we sing, "O holy Child of Bethlehem . . . be born in us today." What do those words mean?

4. Suggest two or three of the more prominent Christian influences of your childhood.

5. What was the effect of the World War upon child life? What are the effects on children of the present conditions in lands at war?

6. What did former President Herbert Hoover mean when he said, "The race moves forward on the feet of little children"?

7. How well safeguarded are the rights of children in our modern world?

8. What steps can be taken to give to every rural child as satisfactory schooling and health services as are enjoyed by the city child?

Friends and Foes of the Kingdom

Matthew 13: 54 to 14: 4; 15: 29-31

13: 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

14: 1 At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

15: 29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw these dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

KEY VERSE: *Ye are my friends, if ye do whatsoever I command you.*—John 15: 14

TO BE READ EACH DAY

Dec. 25. M. An Unfriendly Community. Matthew 13: 54-58.

Dec. 26. T. An Unfriendly King. Matthew 14: 1-4.

Dec. 27. W. Friends of the Kingdom. Matthew 15: 29-31.

Dec. 28. T. A Friendly Family. Luke 10: 38-42.

Dec. 29. F. Jesus Answers Unfriendly Critics. Mark 11: 27-33.

Dec. 30. S. Evidences of Friendliness. Matthew 10: 5-15.

Dec. 31. S. Friendship with the King. John 15: 5-14.

SCRIPTURE SAYS—

By J. W. Bailey

Jesus' Brethren. Matthew 13: 54-58, with its parallel in Mark 6: 1-6, furnishes more information concerning Jesus' family than we find in all other places in the New Testament. The people of Nazareth could not account for Jesus' wisdom and works, for they regarded him as "the carpenter's son." (Compare Luke 4: 22 and John 6: 42.) The reference, manifestly, is to Joseph. Only Matthew and Mark, in the passages cited, mention that Joseph was a carpenter.

Four "brethren" are named. Matthew indicates that "sisters" also were living in Nazareth. The word "all" seems to imply no fewer than three; possibly there were more. These children were born to Joseph and Mary after the miraculous birth of Jesus.

In Galatians 1: 19, Paul speaks of "James, the Lord's brother" as one of the apostles. We probably have references to this same James in Acts 15: 13 and 21: 18. In all three of these passages James' home is located in Jerusalem. He appears to be regarded as the head of the community. Judas (Jude), mentioned here, is thought by many to be the author of the little letter of that name in our New Testament. John 7: 5 tells us that Jesus' brothers did not believe upon him. When their attitude changed to belief, we do not know.

No Faith, No Works. Matthew 13: 58 and Mark 6: 5 indicate that the "mighty works" which Jesus did were related to the faith of the people. While on the surface these two verses seem not to tell the same thing, closer examination shows them to be identical in meaning. Matthew tells us that "he did not many mighty works"; Mark tells us "he could there do no mighty work." In Matthew 9: 29, Jesus is reported as saying that the healing there reported was "according to your faith." Mark 2: 5 reflects the same idea, for Jesus "saw their faith," then healed the paralytic. In Mark 5: 34 and 10: 52, those healed are told that their faith has saved them. The same declaration is made in Luke 7: 50; 8: 48; 17: 19; and 18: 42. It is very clear that the healing power of Jesus was manifested only when faith was seen to be present.

Herod Antipas. In Matthew 14: 1, 2 and Mark 6: 14, it is recorded that Herod, hearing of Jesus, thought he was John the Baptist risen from the dead. Matthew 16: 14; Mark 8: 28; and Luke 9: 19 record this as being the opinion of a number of people who knew of the ministry of Jesus. Luke 23: 8 indicates that Herod had not seen Jesus before the time of the trial and crucifixion, but that he had hoped that he would see him and that he would perform some miracle in his presence.

The Herod mentioned here is more fully known as Herod Antipas. He was the son of Herod the Great, who was ruling at the time of the birth of Jesus.

The marriage relations of the Herod family were very complex. Herod the Great was married to at least ten different women. His sons and successors were not so much married, but their marriages reflected no more credit upon them. The daughter of Herodias mentioned here was married twice, each time to an uncle.

The Jewish historian Josephus reports the death of John the Baptist in his *Antiquities* (Book XVIII, chapter 5, section 2). He also tells us that John had been imprisoned in Machærus, a fortress on the high hills to the east of the Dead Sea.

Into a Mountain Alone. Matthew 14: 23 and Mark 6: 46 report that after Jesus had fed the multitudes and sent them away, he went up into the mountain to pray. John 6: 15 tells us that he withdrew into the mountain alone when he perceived that the people were about to come and take him by force to make him king. John 6: 14 speaks of the people as thinking of Jesus as "of a truth that prophet that should come into the world." This is a reference to Deuteronomy 18: 15-18. If one compares Mark 1: 35 and Luke 6: 12 with the passages just mentioned, it becomes clear that Jesus here was facing a crisis. From John 6: 66 we learn that because Jesus refused to meet the demands of the people and baffled them, he lost his crowd. His ministry in Galilee appeared to have collapsed.

The Demand for a Sign. Matthew 16: 1-4 and Mark 8: 11, 12 indicate the attitude of Jesus toward the demand of the

people—the Pharisees particularly—for signs. Both Matthew and Mark tell us that the Pharisees were “trying” or “testing” Jesus. Mark tells us, furthermore, that Jesus refused to give them a sign. He evidently means such a sign as they were requesting. Jesus said that the generation that asked for a sign was an evil and adulterous generation.” This statement is found also in Matthew 23:29 and Luke 11:29.

Comparing Matthew 12:41, 42 and Luke 11:30, 31, it is clear that the sign which Jonah there mentioned is the message which Jonah himself delivered. The word “greater” in Matthew 12:41, 42 and in Luke 11:31, 32 is not masculine, but neuter. It does not mean a greater person, but a greater thing. We might translate somewhat as follows: “A greater thing than that which Jonah brought to Ninevah, or that which the queen of the south found at the court of Solomon, is here.” The wisdom of Jesus was greater than that of Jonah; the glory of Jesus greater than that of Solomon.

The Woman of Canaan. The conversation between Jesus and this woman, reported in Matthew 15:22-28 and Mark 7:25-29, shows Jesus making a severe test of a petitioner's faith. The woman's reply gave convincing evidence of her sincerity and earnestness. Her persistence was rewarded, for the outcome of the conversation was precisely what she had asked of Jesus.

LESSON ILLUSTRATED

Jesus, from the very beginning of his ministry, faced diverse human attitudes. In the lesson before us we see displayed at least three of these attitudes. While they were typical of the people of that day, they are equally typical of people of our own day. It will prove helpful to draw some comparisons.

The people in “his own country” thought that they were fully informed as to who Jesus was and as to what he was able to do. We can easily imagine the mentality with which they said, “We know all about him and his ‘brethren.’” With that remark they stopped their ears; they closed their minds.

They went a step further. They were sure that Jesus must be what they thought him to be that they resented his wisdom and his works. They “were offended in him.” They saw no beauty in him that they should desire him as Isaiah suggests, because there was no place for beauty in their narrow minds.

Recently an American, sitting in his modern home, spoke his mind with regard to Jesus and Christianity. He had studied Jesus, he said, and believed that there was not a fact concerning

Jesus that he did not know. He boasted that he had “read everything,” had weighed the claims of Jesus, had thought the matter through, and had dismissed the subject as unimportant. But wishing to be fair, he continued, he had looked at the churches. He had found nothing in them, so he declared, of enough importance to lead him to change his mind. He said that he did not want to interfere with the “religion” of his friends, but as for himself, he knew that *there was nothing to it*. Such is the tragedy of a closed mind!

Consider next Herod's state of mind when he “heard of the fame of Jesus.” Could any reaction of a Herod be typical of life today? With something more than idle curiosity, we may seek the answer to this question.

A rumor, or at most a report, was sufficient to bring Herod to a positive conclusion. Without ever seeing Jesus, Herod believed that he knew who Jesus was. And in his own mind, a Herod could not be mistaken! He was so certain that he knew who Jesus was that he informed his servants. Jesus, said Herod, was John the Baptist, now in disguise and mightier than ever, come back from the dead!

Herod's mistaken ideas about Jesus are typical. Wicked, selfish, and worldly ambitious people always are mistaken as to the mind and character of Jesus. Some find that his teachings make them feel uncomfortable; others fear that he will take away their liberty and deprive them of certain of their “rights.”

A bright, serious minded girl who recently had graduated from high school told her pastor that she wished to confess Christ publicly, that she desired to be baptized and to become a member of the church. The pastor asked her if she had talked with her parents about this step.

“No,” the girl replied. She was visibly troubled. “I wanted to ask you to talk to Mother.”

This is what the mother said to the pastor: “Some day I want my daughter to be a Christian and to belong to some church. But not now. She is so young. I can't believe that she should deny herself all the pleasures of youth in order to be a church member. I want her to be popular, to have a good time. After she has married and has a family will be time enough for her to think of these serious things. . .”

The ambitions which this socially minded mother had for her daughter blinded her to her daughter's highest good.

Consider, finally, a third attitude. As Jesus “went about doing good,” there always were those who accepted gladly what he had to give. We do not recall that anyone ever refused a material bless-

ing that Jesus offered. There were the bread-and-fish followers, those who wanted bodily healing, and the sign-seekers. But many of them walked no more with him when he announced that he had come to establish a spiritual kingdom. They turned away when he said, “If any man will come after me, let him deny himself, take up his cross daily, and follow me.”

Can you think of people today who take all the good things, all the material benefits, that Christ and his church bring to them and to their communities, but who give back to the cause of Christ nothing of service or love? John Beamis, a prosperous citizen, repeatedly declared that he would not live in a community that had no Christian churches, yet he did nothing, gave nothing, to aid those churches in the work they were doing for his community.

LESSON APPLIED

By Howard K. Williams

One day Gandhi was riding in a third-class compartment of a train in India. In the compartment with him was one other occupant. This man was a low-type native who continually expectorated on the floor of the car. This practice became so repulsive that Gandhi, in a kindly voice, remonstrated. He asked the man not to do it and explained how unsanitary such a practice was. The man replied insolently. Then he sang some of the popular songs in praise of Gandhi.

After a long time the train reached the station and both men alighted. A great crowd was there. They hailed Gandhi. Not till then did the man who had shared the compartment with him know that he had been riding with Gandhi. He was shamed beyond measure. Pushing his way to Gandhi, he prostrated himself before him and cried: “Forgive me! Forgive me!” Gandhi quietly replied, “I have nothing to forgive; but I perceive that you are one of those who sing the praise of Gandhi, but do not do what Gandhi asks.”

A greater than Gandhi is here. Jesus says, “Ye are my friends, if ye do whatsoever I command you” (John 15:14). Are you one who loves to sing about Jesus, but does not do what he commands?

The purpose of this lesson is to enlist friends for Jesus.

Preparation, read carefully Matthew 13:54 to 16:12, marking as you read, the points which particularly impress you. Then choose from these, the points most applicable to your class. Remember, too, that this, being the last day of the old year, gives you an opportunity to say, “Come now, let us start the New Year as real friends of Jesus!”

Who Are the Foes of Jesus?

As you read these chapters you will note some of those who were foes of Jesus.

The Unbelievers (Matt. 13:58). The people of his own town had known Jesus from infancy. They knew he had worked at a carpenter's bench. So how could he be a prophet?

The adage, "Familiarity breeds contempt," is only half true. It should be qualified this way, "Familiarity breeds contempt only when the object is contemptible." Sometimes a person who on first acquaintance seemed fine in every way reveals, on closer association, contemptible qualities. On the other hand, a noble soul may be held in contempt by those who are themselves commonplace and who, because of their own blindness, see no admirable qualities in others. So it was with those early foes of Jesus. And so it is today. There are those who cannot see the beauty and glory of Jesus because of the veil before their spiritual eyes.

A Russian girl said: "Of course, we don't believe in God. He does nothing for us. We believe in science. We can see what science does." To such persons, the miracles of springtime, the glories of autumn, and the Fatherhood of God are hidden. Such persons cannot see.

The Herods (Matt. 14:1-15). What a disreputable lot all the Herods were! Just mention a Herod and you may be sure he was a bad man! They lived for themselves alone. Selfishness was their rule of life. Jesus' rule of life is unselfishness. One can never combine the two. Hence anyone who is selfish, in proportion to his selfishness, is a foe of Jesus. Judged by this standard, are you a foe of Jesus?

Selfishness may be shown in the things we *do*; in the things we *seek* constantly for ourselves; and in the things we *neglect* to do, careless of the good of others. When asked to help, "I do not feel like it" is the motto of selfish people.

Herod was a haunted man. The head of the martyred John kept appearing to torment him. "Conscience doth make cowards of us all." Herod believed he had to keep his word. Is it right to break a bad promise?

Rice Christians (Matt. 14:15-21). That is what they called the natives of India who became nominal Christians in order to get rice for their bodies. When Jesus fed the multitudes and then departed, the crowds followed him and met him on the other side of the sea. For the outcome of this event, see John 6:22-66. Jesus told them plainly that he knew they had sought him because he had fed them. Then he proceeded to tell them of the living bread that came down from Heaven, even Himself, and

"from that time many of his disciples went back, and walked no more with him." Such men became foes of Jesus. How like Baalam, who had high ideals and hopes, who cried out, "O that I might die the death of the righteous," but who died among the enemies of God's people!

No matter what keeps you from walking with Jesus, if you do not walk with him, you become his foe! Have you for any reason stopped following Jesus?

Theoretical Religionists (Matt. 15:1-11 and 16:1-5). What a man believes profoundly affects his conduct. These Pharisees believed that if they adhered to the letter of the law in outward appearance, to be seen of men, no more could reasonably be required of them. But Jesus taught that the essential thing is man's inner condition. To eat from a clean plate is *excellent*, to have a clean heart is *essential*.

Yet, why blame the Pharisees so much? Do not many people today act as they did? Sitting at an immaculate dinner-table with choice foods, and associating with people dressed in evening clothes is a pleasant thing. Yet how often those who demand these surroundings use coarse language and express low ideals! Jesus made it plain that it is not what goes into a man's mouth, but what comes out of it that really defiles. "As he thinketh in his heart, so is he." No matter how clean in appearance a man may be, he is a foe of Jesus if he lives only to be seen or shuts his eyes to the spiritual. His penalty shall be blindness, and to this will be added a further penalty for leading others into blindness, "Blind leaders of the blind!"

Who Are the Friends of Jesus?

Obeys. The Golden Text puts the matter succinctly. The friends of Jesus are those who obey him. Those who, as the Chinese say, "Not only sing the songs, but also do the doctrine." Those who not only say, "Lord! Lord!" but who show he is their Lord by obeying him.

Believes. The woman of Canaan became a friend of Jesus when she showed her belief by taking what seemed an insult. She was willing to be put among the dogs, if thereby she might reap the help of Jesus. "O woman, great is thy faith!" We cannot truly be friends of Jesus unless we trust him enough to endure, for his sake, whatever may come. Can you "take it" for Jesus' sake? I know many within the church, and you know many, who have left off following Jesus because they became peevish or hurt, or because they met with some sorrow they could not understand.

"I hate the prostitution of the name of friendship to signify modish and

worldly alliances," wrote Emerson. Friendship is a spiritual thing, a lasting thing, a sacred thing. It cannot be shattered, if it is real.

Again, Emerson wrote, "I can get politics and chat and neighborly convergences from cheaper companions. Should not the society of my friends be to me poetic, pure, universal and great as nature itself? . . . The essence of friendship is *entireness*." Exactly!

We are not true friends of Jesus unless there is this *entireness* in our relationship to him. Christ first, completely entirely. "I am his and he is mine. That is what it means to be a friend.

"What a friend we have in Jesus! Yes, but what sort of friend am I to Jesus? That is my question.

What Friendship with Jesus Means

Matthew 14:22-33 gives us a scene which is an epitome of life. After the day of teaching and of the feeding of the multitude, Jesus went into a mountain to pray. His disciples were on the sea. In the darkness and storm, fear gripped them. Then Christ came to help them in their need, and he brought calm and peace. Though the darkness still enshrouded them, he was with them in the boat, and they landed at last on the other side.

Even so in life's darkness and storm Christ comes to us. Though the mysteries of life still surround us, his nearness, his friendship, make our voyage calm until we are safe on the farther shore, where we land with the breaking of a new day.

"Friend or foe?" the sentinel calls. Which?

VIEW-POINT OF YOUTH

By Colena M. Anderson

Reading the Scripture Lesson

Appoint the following readers: one to read the running text, one to represent the people, one to read the words of Jesus, and another, the words of Herod. Take time before the reading to make certain that each reader knows exactly which words to read. Also, each one should read the whole lesson silently first in order to secure the right expression for a true interpretation.

Understanding the Lesson

Read again Matthew 13:54-58, first although the questions were asked in an attitude of sincere inquiry, simple questions asked for the sake of information. Then read them with the sting of jealousy and scorn in your voice. Let the class discuss these two interpretations to determine whether the questions were pure questions or if they were spoken to express an attitude of, "We

How does Jesus think he is anyway? Why, we know the whole family, and between you and me. . ."

What effect did these questions have on Jesus' work? (Ver. 58.) Does distrust always have this effect? Can some member of the class write a parable on this fact, likening scorn, distrust and jealousy to the extremes of weather—heat, wind and hail—that ruin green, growing things?

How did Jesus fortify his disciples against such an attitude as his neighbors displayed? (Matt. 10:14, 15.) Compare this lesson with the one for December 10, where Jesus upbraided the scribes for their indifference (Matt. 11:24).

Compare Jesus' statement, "A prophet is not without honour, save in his own country, and in his own house" with his saying, "Woe unto thee, Chorazin! . . . thou shalt be more tolerable for the land of Sodom in the day of judgment than thou art." In these pronouncements, which elements are similar? Which are different? Account for the difference. Analyze Herod's reaction. What emotion filled him as he said, "This is John the Baptist; he is risen from the dead"? With what group—friends or foes—did Jesus identify him?

Study the behavior of the friends of Jesus (Matt. 15:21-31). How well did Jesus' disciples understand his mission? After reading verses 29 to 31, describe Jesus' friends. Who else should be added to this roster? Write the list on the board. Make a similar list of Jesus' enemies. After the names of friends and enemies, write the causes and the results of the friendship or the enmity.

Linking the Lesson to Heart

When are we Jesus' friends? When are we his foes? How can foes become friends? Do friends ever become foes? By what process? What, then, must we ever guard against? Are we ever guilty of causing someone to say, "A prophet is not without honour, save in his own country"? Look up in John 15:15, Jesus' definition of a friend. According to this definition, how do you rate as a friend? How do your friends measure up to the standard set here? What are some of the things Jesus heard from the Father and made known to his disciples? Be definite in your answers, and give references. What statements of Jesus show that he had closer communion with God than any other person had? Note the "I have heard it said . . . but I say unto you" verses in Matthew 5, also Jesus' new commandment (John 13:34, 35).

What have you heard as from God—some quiet time, through a sermon, or way of another individual, or through

a book? Have you passed what you have heard on to any of your friends? Is this kind of sharing of spiritual experiences a new frontier in your friendships that you have not crossed yet? What response do you make to the call for pioneers to press forward toward this frontier of deeper fellowship?

Are we ever guilty of being as shortsighted as the disciples were according to Matthew 15:23?

Study the list of *Friends and Foes of Jesus*. Use this as a basis for a list of *Today's Friends and Foes of the Kingdom*.

Test Jesus' friendship for us and our friendship for him as well as our loyalty to his Kingdom, by the following standards:

1. A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and its sincerity.—*Robert Hall*.

2. Friendship improves happiness, and abates misery, by doubling our joy and dividing our grief.—*Addison*.

3. In poverty and other misfortunes of life, true friends are a sure refuge. . . The young they keep out of mischief, to the old they are a comfort and aid in their weakness, and those in the prime of life they incite to noble deeds.—*Aristotle*.

4. Thou mayest be sure that he that will in private life tell thee of thy faults, is thy friend, for he adventures thy dislike, and doth hazard thy hatred; there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh*.

LESSON BROADCAST

By *Bernard C. Clausen*

THE ANNOUNCER. The end of an old year, the beginning of a new year, and, in between, a moment of decision. What has the old year taught you? What will the new year demand? Think, as the old year passes, about this Jesus whose life and teachings you have been studying these months. Can you say, more sincerely and deeply than ever before, "I will follow him"?

THE NARRATOR. One bright starry night, outside a little town in the far Sudan, a strange group of men were gathered. In the center of a circle of black natives stood a tall, young white missionary.

THE MISSIONARY. We have lived these happy weeks together. Will you remember what I have taught you about Jesus?

THE NATIVES. Yes, yes; we will remember.

THE MISSIONARY. Now you must go back to your fierce tribes, where thousands have not heard the faintest echo of Jesus' name and know nothing of his teachings.

THE NATIVES. We know, but we are ready.

THE MISSIONARY. We have believed in you. I hope you will take the light of the Gospel deep into the darkness of your unhappy land.

THE NATIVES. You may have hope in us.

THE MISSIONARY. But it may mean torture and death.

THE NATIVES. Pray for us. We shall be steady.

THE MISSIONARY. One last question. Which of you will promise to make Jesus King—King over your own heart and life, and King over the life and heart of your tribe?

THE NATIVES (*first one voice, then many*). Ina so! (*I will*). Ina so! (*I will*).

THE MISSIONARY. Thank God! You will, and I will, too! Ina so!

THE COMMENTATORS. "Whence hath this man this wisdom and these mighty works?" the townsmen sneered. They had known Jesus in the carpenter shop and the streets. Remembering how completely they had misjudged Jesus, we should never be willing to sneer again.

If there are serpents of bitter memories in your conscience, be assured that sometime the needful warmth will rouse them from their hibernating, and make them lift their forked heads to sting.

He that has light within his own clear breast

May sit i' the center and enjoy bright day;

But he that hides a dark soul and foul thoughts

Benighted walks under the mid-day sun.

—*Milton*.

Cicero returned to his native village and found no honor. "The world has a short memory," he said.

"What a wonderful privilege to have known that great man intimately, to have listened to his table talk!"

"Yes, I suppose so! But his table manners were not always nice!" The tragedy of familiarity!

Two Chinese students wished to teach the "Jesus way," each in his own village. The elders would not listen. The villages were fifteen miles apart. They changed villages. Each one was listened to with respect.

The Book Browser

YOUR Book Browser is proud to say that he is not one of those crusty turtles who, about the time that everyone else begins to catch the Christmas spirit, draws himself into his shell and says, "You'll never be able to make me show any goodwill."

On the contrary, I intend on Christmas eve to have candles burning in every window of the house. Real candles, and not these new-fangled electrical gadgets! And I'm going to ask Matilda to prepare hot coffee and doughnuts for any of the carolers who may chance to come down our street.

To be entirely honest, I must admit that Matilda is none too sure that I participate whole-heartedly in the Christmas festivities. She thinks that I make entirely too much fuss when the house becomes filled with assorted boxes, wrapping paper, gold gewgaws, and red ribbon. (The trouble dates back to a Christmas several years ago when I lost a necktie in the confusion.) She says that at this happy season of the year I ought not mind even if a dozen of her Christmas seals do get stuck to the binding of my most recently purchased first edition. Doubtless, she's right.

Anyway, what I started to say was that I believe I have developed the most satisfactory way of avoiding the strain of Christmas shopping. I give books as Christmas gifts. They are worthy gifts that invariably are appreciated. There is a book suited to every interest. All the purchases can be made in the same store, or they may be ordered very easily by mail. Let me give you some idea of how it has worked out this year.

■ For my Aunt Clara, I picked out *At Christmas Time the World Grows Young*,¹ by Amy Bruner Almy. This book has a red and gold jacket, very Christmassy, which will capture her heart at once. It contains ten stories, and all of them have to do with the Christmas season.

The chief merit of these stories lies in a certain breadth of appeal; almost everyone will enjoy reading them. They treat the emotions of the heart wholesomely. They present dramatic situations that are free from modern sophistication. They make life's most substantial virtues winsome. Best of all, they breathe the true Christmas spirit, and should awaken goodwill in the heart of every reader.

■ Matilda's cousin, John, and my niece, Gwendolyn, are each to receive a copy of *Comrades Round the World*,² by S. Franklin Mack. This book carries as a subtitle, "Christian Youth in Action." Since John and Gwendolyn both are fine-spirited young Christians, I think

Thinks there is no need of becoming footsore and ill-tempered when shopping for Christmas gifts

they'll go for Dr. Mack's inspiring book in a big way.

The author is Director of the Young People's Division of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., and was chosen by the Missionary Education Movement to write this book because of his understanding of modern youth and its interests. His knowledge has been enriched by visits to the principal mission fields, by attendance at the International Missionary Council held at Madras, India, and by membership in the North American delegation to the World Conference of Christian Youth held recently at Amsterdam.

As he visited country after country in Asia, the Near East, and Europe, so he tells us, he found young people curiously united in their thinking on the problems that confront them in these troubled times. He came home eager to write a book that would "help American young people become acquainted with Christians from other parts of the world, so that they will see that the church is strong and alive, and that they cannot afford to cut themselves off from it." The splendid photographs which he took of Christian youths in other lands contribute greatly toward the building up of a Christian world fellowship.

■ The next book I shall mention is one which will go to a neighbor who is genuinely desirous of living a Christian life, but who seems to find it rather difficult

¹*At Christmas Time the World Grows Young*, by Amy Bruner Almy. Fleming H. Revell Company, 1939. 185 pages. Price, \$1.50.

²*Comrades Round the World*. Christian Youth in Action. By S. Franklin Mack. Friendship Press, 1939. 165 pages. Price: cloth, \$1.00; paper, 65 cents.

³*I, John*. An "Autobiography" of the Beloved Apostle. By Rex Miller. George Palmer Putnam, Inc., Hollywood, Calif., 1939. 255 pages. Price, \$2.50.

⁴*The Complete Bible: An American Translation, with the Apocrypha*. By J. M. P. Smith and Edgar J. Goodspeed. University of Chicago Press, 1939. 1295 pages. Price, \$3.00

All the books reviewed on this page may be purchased from The American Baptist Publication Society.

to understand the Bible chapters that she reads each day. This book is entitled, *I, John*.³ It is described as "an 'autobiography' of the Beloved Apostle" that is to say, it is such an account of the life of Christ and of the events in the remainder of the first century as the author, Rex Miller, thinks John might have written.

To help him in this undertaking, the author had, of course, the Johannine literature of the New Testament, early historical records, and the vast amount of material that has been gathered concerning the customs of the time of Christ and the geographical and historical setting for his life.

John's "autobiography," for the most part, follows closely the gospel story as given in the Scriptures. The Browser wishes that at those points where extra biblical material was introduced, the source of it might have been indicated. Footnotes upon these details would have been of help to earnest students.

The book possesses a deeply reverent tone and follows the interpretation given by the most conservative scholars. The two or three errors that it contains—one is in the account of the baptism of Jesus—may be pardoned in the light of the book's numerous merits.

The story, as a whole, is written with commendable simplicity and restraint, and at times it becomes deeply moving

■ For my pastor, I have selected a book which I am sure he will prize greatly. It is *The Complete Bible: An American Translation*,⁴ by J. M. P. Smith and Edgar J. Goodspeed. The thorough scholarship and literary merit of this translation of the Scriptures has been universally recognized. The title, *The Complete Bible*, was suggested by the fact that this edition contains Dr. Goodspeed's recently completed translation of the Apocrypha.

Until 1827 a translation of the Apocrypha was included in most English Bibles. It had been made by the King James translators on the basis of the Latin of the Vulgate. Dr. Goodspeed does not give us a revision, but an entirely new translation based on the original Greek texts, now largely recovered, thanks to the efforts of modern biblical scholars.

The Apocrypha, for reasons that are none too clear, has been sadly neglected. No one suggests putting it on a par with the canonical Scriptures, but it possesses great historical and literary significance. As translated by Dr. Goodspeed, it becomes a readable, fascinating, and informing book.

With heartiest Christmas greetings,

B. BROWSER.

Baptist Leader